Pastor in Parochia

James Simonds, Priest

UP43
1897

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AUTHOR

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TITLE

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Private Prayers,

Which may be said by the Pastor on his way to the house of sickness.

Exaudi nos, Domine sancte, Pater Omnipotens, eterne Deus, et humilitatis nostræ officiis gratiam Tuæ visitationis admisce; ut quorum adimus habitacula, Tu in eorum Tibi cordibus facias mansionem: per JESUS CHRISTUM. Amen. (*From the Sacramentary of Leo the Great, given in Bright's Ancient Collects.*)

O GOOD SHEPHERD, Who camest to seek and to save that which was lost, be with me in this my work. Strengthen me in my weakness. Give me greater zeal for Thy glory; greater love for the souls Thou diedst to save. Let not my sins or infirmities hinder Thy grace. Grant me faithfulness with tenderness, and boldness with meekness. Teach me, that I may teach. Comfort me, that I may comfort. Bless that which I shall speak in Thy Name. And have mercy both upon the Pastor and upon the flock; for Thine own merits' sake. Amen.

Also the following

PRAYER FOR THE PARISH

is suitable for use at the like time.

O LORD, look down in mercy upon this Parish, and forgive us our grievous sins. Root out from among us especially the deadly sins of drunkenness and unchastity. May many souls be turned unto Thee.* Bless those who love Thee,* and do Thou keep all those who are walking in the way of life steadfast unto the end. Give patience to the sick and afflicted,* and make their sufferings a blessing to them. Bless to us all the means of grace. Prosper Thy servant in his holy work. And in Thine own good time heal all our divisions, and make us one; through JESUS CHRIST our LORD. Amen.

* *Here let intercession be made for special purposes.*

[*The above* PRAYER FOR THE PARISH *may be obtained printed on a card for distribution.*]

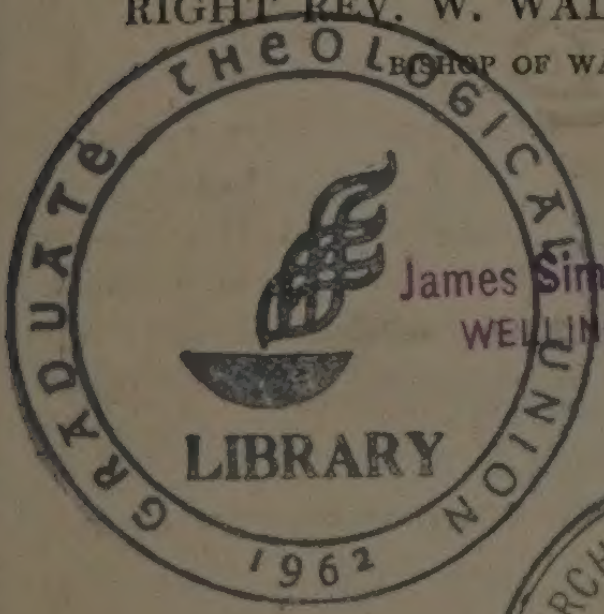
James S...
WELLINGTON, B.C.

PASTOR IN PAROCHIÂ

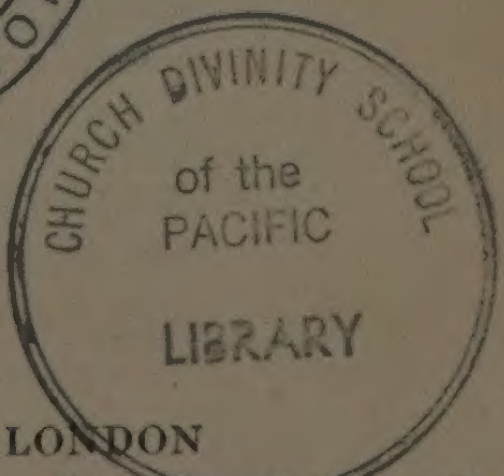
Rev. James Simonds, M. A.
AYLESFORD RECTORY,
AUBURN, N. S., CANADA.

BY THE

RIGHT REV. W. WALSHAM HOW, D.D.
BISHOP OF WAKEFIELD



James Simonds,
WELLINGTON, B.C.



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The Order

FOR

The Visitation of the Sick.

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's house, shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the sick man's presence, he shall say, kneeling down,*

REMEMBER not, LORD, our iniquities, nor the iniquities of our forefathers; Spare us, good LORD, spare Thy people, whom Thou hast redeemed with Thy most precious Blood, and be not angry with us for ever.

Answer. Spare us, good LORD.

¶ *Then the Minister shall say,*

Let us pray.

LORD, have mercy upon us.

CHRIST, *have mercy upon us.*

LORD, have mercy upon us.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against

us. And lead us not into temptation; But deliver us from evil. *Amen.*

Minister. O LORD, save Thy servant;

Answer. Which putteth *his* trust in Thee.

Minister. Send *him* help from Thy holy place;

Answer. And evermore mightily defend *him.*

Minister. Let the enemy have no advantage of *him;*

Answer. Nor the wicked approach to hurt *him.*

Minister. Be unto *him,* O LORD, a strong tower,

Answer. From the face of *his* enemy.

Minister. O LORD, hear our prayers.

Answer. And let our cry come unto Thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this Thy servant. Look upon *him* with the eyes of Thy mercy, give *him* comfort and sure confidence in Thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety, through JESUS CHRIST our LORD. *Amen.*

HEAR us, Almighty and most merciful GOD and SAVIOUR; extend Thy accustomed goodness to this Thy servant, who is grieved with sickness. Sanctify, we beseech Thee, this Thy fatherly correction to *him;* that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: That, if it shall be Thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in Thy fear, and to Thy glory: or else, give *him* grace so to take Thy visitation, that, after this painful life ended, *he* may dwell with Thee in life everlasting; through JESUS CHRIST our LORD. *Amen.*

¶ *Then shall the Minister exhort the sick person after this form, or other like.*

DEARLY beloved, know this, that ALMIGHTY GOD is the LORD of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is GOD's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the LORD laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly FATHER; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in GOD's mercy, for His dear SON JESUS CHRIST's sake, and render unto Him humble thanks for His fatherly visitation, submitting yourself wholly unto His will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the LORD: for (as Saint Paul saith in the twelfth chapter to the Hebrews) whom the LORD loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, GOD dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall

we not much rather be in subjection unto the FATHER of Spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly FATHER's correction, whensoever by any manner of adversity it shall please His gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto CHRIST, by suffering patiently adversities, troubles, and sicknesses. For He Himself went not up to joy, but first He suffered pain; He entered not into His glory before He was crucified. So truly our way to eternal joy is to suffer here with CHRIST; and our door to enter into eternal life is gladly to die with CHRIST; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the Name of GOD, to remember the profession which you made unto GOD in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward GOD and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly FATHER's hand for CHRIST's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus,*

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ His only-begotten Son our Lord? And that He was conceived by the Holy Ghost; Born of the Virgin Mary; That He suffered under Pontius Pilate, Was crucified, dead, and buried; That He went down into hell; And also did rise again the third day; That He ascended into heaven, And sitteth at the right hand of God the Father Almighty; And from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The remission of sins; The resurrection of the flesh; And everlasting life after death?

¶ *The sick person shall answer,*

All this I steadfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his will, and to declare his debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his executors. But men should often be put in remembrance to take order for the settling of their temporal estates whilst they are in health.*

¶ *These words before rehearsed may be said before the Minister begin his prayer, as he shall see cause.*

¶ *The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor.*

¶ *Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with*

any weighty matter. After which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.

Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences: And by His authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following.*

Let us pray.

O most merciful God, who, according to the multitude of Thy mercies, dost so put away the sins of those who truly repent, that thou remember-est them no more; Open Thine eye of mercy upon this Thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to Thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in Thy mercy, impute not unto *him his* former sins, but strengthen *him* with Thy blessed Spirit; and, when Thou art pleased to take *him* hence, take *him* unto Thy favour, through the merits of Thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say this Psalm.*

In Te, Domine, speravi. Ps. lxxi.

In Thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, and

deliver me in Thy righteousness; incline Thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: Thou hast promised to help me; for Thou art my house of defence, and my castle.

Deliver me, O my GOD, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For Thou, O LORD GOD, art the thing that I long for: Thou art my hope, even from my youth.

Through Thee have I been holden up ever since I was born: Thou art He that took me out of my mother's womb; my praise shall be always of Thee.

I am become as it were a monster unto many: but my sure trust is in Thee.

O let my mouth be filled with Thy praise: that I may sing of Thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O GOD: my GOD, haste Thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway: and will praise Thee more and more.

My mouth shall daily speak of Thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the LORD GOD: and will make mention of Thy righteousness only.

Thou, O GOD, hast taught me from my youth up until now: therefore will I tell of Thy wondrous works.

Forsake me not, O GOD, in mine old age, when I am gray-headed: until I have shewed Thy strength unto this generation, and Thy power to all them that are yet for to come.

Thy righteousness, O GOD, is very high, and great things are they that Thou hast done: O GOD, who is like unto Thee?

Glory be to the FATHER, and to the SON, and to the HOLY GHOST;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Adding this.*

O SAVIOUR of the world, who by Thy Cross and precious Blood hast redeemed us, save us, and help us, we humbly beseech Thee, O LORD.

¶ *Then shall the Minister say,*

The ALMIGHTY LORD, who is a most strong tower to all them that put their trust in Him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our LORD JESUS CHRIST. Amen.

¶ *And after that shall say,*

Unto GOD's gracious mercy and protection we commit thee. The LORD bless thee, and keep

thee. The LORD make His face to shine upon thee, and be gracious unto thee. The LORD lift up His countenance upon thee, and give thee peace, both now and evermore. *Amen.*

¶ A PRAYER FOR A SICK CHILD.

O ALMIGHTY GOD, and merciful FATHER, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech Thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit *him*, O LORD, with Thy salvation; deliver *him* in Thy good appointed time from *his* bodily pain, and save *his* soul for Thy mercies' sake: That, if it shall be Thy pleasure to prolong *his* days here on earth, *he* may live to Thee, and be an instrument of Thy glory, by serving Thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the LORD JESUS enjoy perpetual rest and felicity. Grant this, O LORD, for Thy mercies' sake, in the same Thy SON our LORD JESUS CHRIST, who liveth and reigneth with Thee and the HOLY GHOST, ever One GOD, world without end. *Amen.*

A PRAYER FOR A SICK PERSON WHEN THERE APPEARETH BUT SMALL HOPE OF RECOVERY.

O FATHER of mercies, and GOD of all comfort, our only help in time of need; We fly unto Thee for succour in behalf of this Thy servant, here lying under Thy hand in great weakness of body. Look graciously upon *him*, O LORD; and the more the outward man decayeth, strengthen *him*, we beseech Thee, so much the more continually

with Thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and steadfast faith in Thy Son Jesus; that *his* sins may be done away by Thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with Thee; and that, if Thou wilt, Thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech Thee, against the hour of death, that after *his* departure hence in peace, and in Thy favour, *his* soul may be received into Thine everlasting kingdom, through the merits and mediation of Jesus Christ, Thine only Son, our Lord and Saviour. *Amen.*

A COMMENDATORY PRAYER FOR A SICK PERSON AT THE POINT OF DEPARTURE.

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this Thy servant, our dear *brother*, into Thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching Thee, that it may be precious in Thy sight. (Wash it, we pray Thee, in the Blood of that immaculate Lamb, that was slain to take away the sins of the world: that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before Thee.)

And teach us who survive, (in this and other like daily spectacles of mortality,) to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of JESUS CHRIST Thine only SON our LORD. *Amen.*

A PRAYER FOR PERSONS TROUBLED IN MIND OR IN CONSCIENCE.

O BLESSED LORD, the FATHER of mercies, and the GOD of all comforts; We beseech Thee, look down in pity and compassion upon this Thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; Thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful GOD, who hast written Thy holy Word for our learning, that we, through patience and comfort of Thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of Thy threats and promises; that *he* may neither cast away *his* confidence in Thee, nor place it any where but in Thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up Thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which Thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of Thy countenance upon *him*, and give *him* peace, through the merits and mediation of JESUS CHRIST our LORD. *Amen.*

The Communion of the Sick.

¶ *Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please* ALMIGHTY GOD *to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our* SAVIOUR CHRIST, *when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least,) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.*

THE COLLECT.

ALMIGHTY, everliving GOD, Maker of mankind, who dost correct those whom Thou dost love, and chastise every one whom Thou dost receive; We beseech Thee to have mercy upon this Thy servant visited with Thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be Thy gracious will;) and whensoever *his* soul shall depart from the body, it may be without spot presented unto Thee: through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE (Heb. xii. 5).

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him. For whom the Lord loveth He chasteneth; and scourgeth every son whom He receiveth.

THE GOSPEL (S. John v. 24).

Verily, verily I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *After which the Priest shall proceed according to the form for the holy Communion, beginning at these words:* [Ye that do truly, &c.]

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,*

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indigna-

tion against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful FATHER; For Thy SON our LORD JESUS CHRIST's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please Thee In newness of life, To the honour and glory of Thy Name; Through JESUS CHRIST our LORD. Amen.

¶ *Then shall the Priest* (*or the Bishop, being present*) *stand up, and turning himself to the people, pronounce this Absolution.*

ALMIGHTY GOD, our heavenly FATHER, who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through JESUS CHRIST our LORD. *Amen.*

¶ *Then shall the Priest say,*

HEAR what comfortable words our SAVIOUR CHRIST saith unto all that truly turn to Him.

COME unto Me, all that travail and are heavy laden, and I will refresh you. *S. Matth.* xi. 28.

So GOD loved the world, that He gave His only begotten SON, to the end that all that believe in Him should not perish, but have everlasting life. *S. John* iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that CHRIST JESUS came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the FATHER, JESUS CHRIST the righteous; and He is the propitiation for our sins. 1 *S. John* ii. 1.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the LORD.

Priest. Let us give thanks unto our LORD GOD.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the* LORD'S *Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O LORD, Holy FATHER,* Almighty, Everlasting God.

* *These words* [Holy Father] *must be omitted on* Trinity Sunday.

¶ *Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying,

Holy, holy, holy, LORD GOD of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O LORD Most High. Amen.

PROPER PREFACES.

¶ *Upon* CHRISTMAS-DAY, *and seven days after.*

BECAUSE Thou didst give JESUS CHRIST Thine only SON to be born as at this time for us; who, by the operation of the HOLY GHOST, was made very Man of the substance of the Virgin Mary His mother; and that without spot of sin, to

make us clean from all sin. Therefore with Angels, &c.

¶ *Upon* EASTER-DAY, *and seven days after.*

But chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son Jesus Christ our Lord: for He is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

¶ *Upon* ASCENSION-DAY, *and seven days after.*

Through Thy most dearly beloved Son Jesus Christ our Lord; who after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory. Therefore with Angels, &c.

¶ *Upon* WHIT-SUNDAY, *and six days after.*

Through Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy Son Jesus Christ. Therefore with Angels, &c.

¶ *Upon the* FEAST OF TRINITY *only.*

WHO art one GOD, one LORD: not one only Person, but three Persons in one Substance. For that which we believe of the glory of the FATHER, the same we believe of the SON, and of the HOLY GHOST, without any difference or inequality. Therefore with Angels, &c.

¶ *After each of which Prefaces, shall immediately be sung or said,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying,

Holy, holy, holy, LORD GOD of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O LORD Most High. *Amen.*

¶ *Then shall the Priest, kneeling down at the* LORD'S *Table, say in the name of all them that shall receive the Communion, this Prayer following.*

WE do not presume to come to this Thy Table, O merciful LORD, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same LORD, whose property is always to have mercy; Grant us therefore, gracious LORD, so to eat the Flesh of Thy dear SON JESUS CHRIST, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration as followeth.*

ALMIGHTY GOD, our heavenly Father, who of Thy tender mercy didst give Thine only SON JESUS CHRIST to suffer death upon the Cross for our redemption; who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious Death, until His coming again; Hear us, O merciful FATHER, we most humbly beseech Thee; and grant that we receiving these Thy creatures of bread and wine, according to Thy SON our SAVIOUR JESUS CHRIST'S holy institution, in remembrance of His Death and Passion, may

be partakers of His most blessed Body and Blood: who, in the same night that He was betrayed, (*a*) took Bread; and, when He had given thanks, (*b*) He brake it, and gave it to His disciples, saying, Take, eat, (*c*) this is My Body which is given for you: Do this in remembrance of Me. Likewise after supper He (*d*) took the Cup; and, when He had given thanks, He gave it to them, saying, Drink ye all of this; for this (*e*) is My Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of Me. *Amen.*

(*a*) *Here the Priest is to take the Paten into his hands:*

(*b*) *And here to break the Bread:*

(*c*) *And here to lay his hand upon all the Bread.*

(*d*) *Here he is to take the Cup into his hand:*

(*e*) *And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,*

THE Body of our LORD JESUS CHRIST, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that CHRIST died for thee, and feed on Him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE Blood of our LORD JESUS CHRIST, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that CHRIST'S Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at* [OUR SAVIOUR CHRIST in the same night, &c.] *for the blessing of the Bread; and at* [Likewise after Supper, &c.] *for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the* LORD'S *Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the* LORD'S *Prayer, the people repeating after him every petition.*

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *After shall be said as followeth.*

O Lord and heavenly Father, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we, who are partakers of this holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

¶ *Or this.*

Almighty and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ; and dost assure us thereby of Thy favour and goodness towards us; and that we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful

people; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious Death and Passion of Thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung.*

Glory be to God on high, and in earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, That takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then the Priest, (or Bishop if he be present) shall let them depart with this Blessing.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God

ALMIGHTY, the FATHER, the SON, and the HOLY GHOST, be amongst you and remain with you always. *Amen.*

¶ *At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.*

¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of* CHRIST'S *Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that* JESUS CHRIST *hath suffered death upon the Cross for him, and shed His blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefore, he doth eat and drink the Body and Blood of our* SAVIOUR CHRIST *profitably to his soul's health, although he do not receive the Sacrament with his mouth.*

¶ *When the sick person is visited, and receiveth the holy Communion, all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm* [IN THEE, O LORD, have I put my trust, &c.] *and go straight to the Communion.*

¶ *In the time of the Plague, Sweat, or other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.*

The Ministration

OF

Private Baptism of Children in Houses.

¶ *The Curates of every Parish shall often admonish the people that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.*

¶ *And also they shall warn them that without like great cause and necessity they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion:*

¶ *First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with them that are present call upon* God, *and say the* Lord's *Prayer, and so many of the Collects appointed to be said before in the Form of Public Baptism, as the time and present exigence will suffer.*

Our Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then shall the Priest say,*

Let us pray.

ALMIGHTY and everlasting GOD, who of Thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel Thy people through the Red Sea, figuring thereby Thy holy Baptism; and by the Baptism of Thy well-beloved SON JESUS CHRIST, in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech Thee, for Thine infinite mercies, that Thou wilt mercifully look upon *this Child;* wash *him* and sanctify *him* with the HOLY GHOST; that *he*, being delivered from Thy wrath, may be received into the ark of CHRIST's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with Thee world without end; through JESUS CHRIST our LORD. *Amen.*

ALMIGHTY and immortal GOD, the aid of all that need, the helper of all that flee to Thee for succour, the life of them that believe, and the resurrection of the dead; We call upon Thee for *this Infant*, that *he*, coming to Thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O LORD, as Thou hast promised by Thy well-beloved SON, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of Thy heavenly washing, and may come to the eternal kingdom which Thou hast promised by CHRIST our LORD. *Amen.*

¶ *Then shall the Priest say,*

O MERCIFUL GOD, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the SPIRIT may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to Thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through Thy mercy, O blessed LORD GOD, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving GOD, whose most dearly beloved SON JESUS CHRIST, for the forgiveness of our sins, did shed out of His most precious Side both water and blood; and gave commandment to His disciples, that they should go teach all nations, and baptize them In the Name of the FATHER, the SON, and the HOLY GHOST; Regard, we beseech Thee, the supplications of Thy congregation; Sanctify this Water to the mystical washing away of sin; and grant that *this Child*, now to be baptized therein, may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children; through JESUS CHRIST our LORD. *Amen.*

¶ *And then, the Child being named by some one that is present, the Minister shall pour water upon it, saying these words:*

N. I baptize thee In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ *Then, all kneeling down, the Minister shall give thanks unto* GOD, *and say,*

WE yield Thee hearty thanks, most merciful FATHER, that it hath pleased Thee to regenerate *this Infant* with Thy HOLY SPIRIT, to receive *him* for Thine own *Child* by adoption, and to incorporate *him* into Thy holy Church. And we humbly beseech Thee to grant, that as *he is* now made *partaker* of the death of Thy SON, so *he* may be also of His resurrection; and that finally, with the residue of Thy saints, *he* may inherit Thine everlasting kingdom; through the same Thy SON JESUS CHRIST our LORD. *Amen.*

ADDITIONAL PRAYERS AT PRIVATE BAPTISM.

FOR THE NEWLY-BAPTIZED INFANT.

MERCIFUL SAVIOUR, who lovest little children, and wouldest have them brought to Thee, we pray Thee to bless this infant, whom we have placed in Thy loving Arms. If it seem good to Thee, we would ask Thee to spare its life, and to bestow upon it the blessings of health. Yet not our will, but Thine be done. We have given it to Thee, and it is Thine. Do with it as is good in Thine Eyes. If Thou sparest, may it be to follow Thee in love and obedience here below; and when Thou takest, may it be to dwell with Thee in love and joy for ever above. Hear us, O loving SAVIOUR, who, with the FATHER and the HOLY SPIRIT, art One GOD, infinite in power and in love, for ever and ever. *Amen.*

FOR A MOTHER AFTER CHILDBIRTH.

O MERCIFUL FATHER, whose are the issues of life and death, we praise Thy holy Name for Thy mercy to this Thy servant, in that Thou hast been graciously pleased to deliver her in the great pain and peril of childbirth. Continue Thy loving-kindness to her, O gracious FATHER, and restore her, if it may be, in Thine own good time to health and strength of body, that she may once more enter into Thy gates with thanksgiving, and praise Thee in the congregation of Thy people. Yet before temporal mercies, we ask for Thy blessing upon her soul. May every hour of pain or peril bring her nearer unto Thee, and every mercy knit her heart more closely to Thee in thankful love. Make her so truly to love Thee, that if Thou art pleased to raise her up, she may shew forth her thankfulness in her life, by receiving the cup of salvation, and calling upon the Name of the LORD. O FATHER, bless her in spirit, and bless her in body; bless her in her going out, and in her coming in; bless her in this world, and yet more in the world to come; through JESUS CHRIST our SAVIOUR. *Amen.*

A THANKSGIVING TO BE USED WITH A MOTHER AFTER CHILDBIRTH.

O ALMIGHTY and most merciful FATHER, in whom we live and move and have our being; by Thee we have been preserved ever since we were born. We adore and praise Thy glorious Majesty for the many mercies and favours which Thou hast bestowed on us all our life long. And at this time we bless and praise Thy Holy Name,

for Thy late mercy vouchsafed to Thy servant in delivering her from the great pains and peril of childbirth. It was Thy power that preserved her; Thy goodness that delivered her; Thy Hand that supported her; when pain and sorrow laid hold upon her. Praised be that Infinite Love which gave strength to her weakness, and upheld her in the hour of sorrow and anguish. Continue, we beseech Thee, Thy Fatherly goodness to her. Let Thy good Providence watch over her. And, above all, give her such a sense of Thy great goodness to her, that she may evermore seek to serve and please Thee in all things.

We commend likewise to Thy mercy and goodness the tender infant which Thou hast given to Thy servant. Preserve it that it may live to be regenerated and born again in Baptism; that, as it is Thine by creation, it may thereby be made Thine by adoption and grace. Sanctify it, we humbly pray Thee, and take it into Thy protection, and so fill it with the graces of Thy Holy Spirit, that it may be of the number of Thy faithful servants.

This is to be said only if the child is living, and not privately baptized.

Hear us, O most merciful Father, through Jesus Christ, our Blessed Lord and only Saviour. *Amen.* (*Adapted from the New Manual of Devotions.*)

Selections from the Psalms.

PSALM VI.—*Penitential.*

1 O Lord, rebuke me not in Thine indignation: neither chasten me in Thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled: but, Lord, how long wilt Thou punish me?

4 Turn Thee, O Lord, and deliver my soul: O save me for Thy mercy's sake.

5 For in death no man remembereth Thee: and who will give Thee thanks in the pit?

6 I am weary of my groaning; every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

Glory be, &c.

XVI.

1 Preserve me, O God: for in Thee have I put my trust.

2 O my soul, thou hast said unto the Lord: Thou art my God, my goods are nothing unto Thee.

3 All my delight is upon the saints, that are in the earth: and upon such as excel in virtue.

6 The Lord Himself is the portion of mine inheritance, and of my cup: Thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night-season.

9 I have set God always before me: for He is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced: my flesh also shall rest in hope.

11 For why? Thou shalt not leave my soul in hell: neither shalt Thou suffer Thy Holy One to see corruption.

12 Thou shalt shew me the path of life; in Thy presence is the fulness of joy: and at Thy right hand there is pleasure for evermore.

Glory be, &c.

XXIII.

1 The Lord is my shepherd: therefore can I lack nothing.

2 He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3 He shall convert my soul: and bring me

forth in the paths of righteousness, for His Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me: Thou hast anointed my head with oil, and my cup shall be full.

6 But Thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Glory be, &c.

XXV.

1 UNTO Thee, O LORD, will I lift up my soul; my GOD, I have put my trust in Thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in Thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

3 Shew me Thy ways, O LORD: and teach me Thy paths.

4 Lead me forth in Thy truth, and learn me: for Thou art the GOD of my salvation; in Thee hath been my hope all the day long.

5 Call to remembrance, O LORD, Thy tender mercies: and Thy loving-kindnesses, which have been ever of old.

6 O remember not the sins and offences of my youth: but according to Thy mercy think Thou upon me, O LORD, for Thy goodness.

7 Gracious and righteous is the LORD: therefore will He teach sinners in the way.

8 Them that are meek shall He guide in judgment: and such as are gentle, them shall He learn His way.

9 All the paths of the LORD are mercy and truth: unto such as keep His covenant, and His testimonies.

10 For Thy Name's sake, O LORD: be merciful unto my sin, for it is great.

11 What man is he, that feareth the LORD: him shall He teach in the way that He shall choose.

12 His soul shall dwell at ease: and his seed shall inherit the land.

13 The secret of the LORD is among them that fear Him: and He will shew them His covenant.

14 Mine eyes are ever looking unto the LORD: for He shall pluck my feet out of the net.

15 Turn Thee unto me, and have mercy upon me: for I am desolate, and in misery.

16 The sorrows of my heart are enlarged: O bring Thou me out of my troubles.

17 Look upon my adversity and misery: and forgive me all my sin.

18 Consider mine enemies, how many they are: and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me: let me not be confounded, for I have put my trust in Thee.

20 Let perfectness and righteous dealing wait upon me: for my hope hath been in Thee.

21 Deliver Israel, O GOD: out of all his troubles.

Glory be, &c.

XXVII.

Recovery from sickness.

1 The Lord is my light, and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh: they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in Him.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit His temple.

5 For in the time of trouble He shall hide me in His tabernacle: yea, in the secret place of His dwelling shall He hide me, and set me up upon a rock of stone.

6 And now shall He lift up mine head: above mine enemies round about me.

7 Therefore will I offer in His dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto Thee: have mercy upon me, and hear me.

9 My heart hath talked of Thee, Seek ye My face: Thy face, Lord, will I seek.

10 O hide not Thou Thy face from me: nor cast Thy servant away in displeasure.

11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me: the LORD taketh me up.

13 Teach me Thy way, O LORD: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I believe verily to see the goodness of the LORD in the land of the living.

16 O tarry thou the LORD's leisure: be strong, and He shall comfort thine heart; and put thou thy trust in the LORD.

Glory be, &c.

XXX.

Recovery from sickness.

1 I WILL magnify Thee, O LORD, for Thou hast set me up: and not made my foes to triumph over me.

2 O LORD my GOD, I cried unto Thee: and Thou hast healed me.

3 Thou, LORD, hast brought my soul out of hell: Thou hast kept my life from them that go down to the pit.

4 Sing praises unto the LORD, O ye saints of His: and give thanks unto Him for a remembrance of His holiness.

5 For His wrath endureth but the twinkling of an eye, and in His pleasure is life: heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed: Thou, LORD, of Thy goodness hast made my hill so strong.

7 Thou didst turn Thy face from me: and I was troubled.

8 Then cried I unto Thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my blood: when I go down to the pit?

10 Shall the dust give thanks unto Thee: or shall it declare Thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be Thou my helper.

12 Thou hast turned my heaviness into joy: Thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of Thy praise without ceasing: O my God, I will give thanks unto Thee for ever.

Glory be, &c.

XXXI.

1 In Thee, O Lord, have I put my trust: let me never be put to confusion, deliver me in Thy righteousness.

2 Bow down Thine ear to me: make haste to deliver me.

3 And be Thou my strong rock, and house of defence: that Thou mayest save me.

4 For Thou art my strong rock, and my castle: be Thou also my guide, and lead me for Thy Name's sake.

5 Draw me out of the net, that they have laid privily for me: for Thou art my strength.

6 Into Thy hands I commend my spirit: for Thou hast redeemed me, O Lord, Thou God of truth.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is consumed for very heaviness; yea, my soul and my body.

11 For my life is waxen old with heaviness: and my years with mourning.

12 My strength faileth me, because of mine iniquity: and my bones are consumed.

16 But my hope hath been in Thee, O LORD: I have said, Thou art my GOD.

17 My time is in Thy hand; deliver me from the hand of mine enemies: and from them that persecute me.

18 Shew Thy servant the light of Thy countenance: and save me for Thy mercy's sake.

21 O how plentiful is Thy goodness, which Thou hast laid up for them that fear Thee: and that Thou hast prepared for them that put their trust in Thee, even before the sons of men!

22 Thou shalt hide them privily by Thine own presence from the provoking of all men: Thou shalt keep them secretly in Thy tabernacle from the strife of tongues.

26 O love the LORD, all ye His saints: for the LORD preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and He shall establish your heart: all ye that put your trust in the LORD.

Glory be, &c.

XXXII.

Penitential.

1 BLESSED is he whose unrighteousness is forgiven: and whose sin is covered.

2 Blessed is the man unto whom the LORD imputeth no sin: and in whose spirit there is no guile.

3 For whilst I held my tongue: my bones consumed away through my daily complaining.

4 For Thy hand is heavy upon me day and night: and my moisture is like the drought in summer.

5 I will acknowledge my sin unto Thee: and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the LORD: and so Thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto Thee, in a time when Thou mayest be found: but in the great water-floods they shall not come nigh Him.

8 Thou art a place to hide me in, Thou shalt preserve me from trouble: Thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with Mine eye.

10 Be ye not like to horse and mule, which have no understanding: whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly: but whoso putteth his trust in the LORD, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the LORD: and be joyful, all ye that are true of heart.

Glory be, &c.

XXXIV.

Thanksgiving.

1 I WILL alway give thanks unto the LORD: His praise shall ever be in my mouth.

2 My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad.

3 O praise the LORD with me: and let us magnify His Name together.

4 I sought the LORD, and He heard me: yea, He delivered me out of all my fear.

5 They had an eye unto Him, and were lightened: and their faces were not ashamed.

6 Lo, the poor crieth, and the LORD heareth him: yea, and saveth him out of all his troubles.

7 The angel of the LORD tarrieth round about them that fear Him: and delivereth them.

8 O taste, and see, how gracious the LORD is: blessed is the man that trusteth in Him.

9 O fear the LORD, ye that are His saints: for they that fear Him lack nothing.

10 The lions do lack, and suffer hunger: but they who seek the LORD shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me: I will teach you the fear of the LORD.

12 What man is he that lusteth to live: and would fain see good days?

13 Keep thy tongue from evil: and thy lips, that they speak no guile.

14 Eschew evil, and do good: seek peace, and ensue it.

15 The eyes of the LORD are over the righteous: and His ears are open unto their prayers.

16 The countenance of the LORD is against them that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the LORD heareth them: and delivereth them out of all their troubles.

18 The LORD is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.

19 Great are the troubles of the righteous: but the LORD delivereth him out of all.

20 He keepeth all his bones: so that not one of them is broken.

21 But misfortune shall slay the ungodly: and they that hate the righteous shall be desolate.

22 The LORD delivereth the souls of His servants: and all they that put their trust in Him shall not be destitute.

Glory be, &c.

XXXVIII.

Penitential.

1 PUT me not to rebuke, O LORD, in Thine anger: neither chasten me in Thy heavy displeasure.

2 For Thine arrows stick fast in me: and Thy hand presseth me sore.

3 There is no health in my flesh, because of Thy displeasure: neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head: and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt: through my foolishness.

6 I am brought into so great trouble and misery: that I go mourning all the day long.

7 For my loins are filled with a sore disease: and there is no whole part in my body.

8 I am feeble, and sore smitten: I have roared for the very disquietness of my heart.

9 LORD, thou knowest all my desire: and my groaning is not hid from Thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off.

12 They also that sought after my life laid snares for me: and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not: and in whose mouth are no reproofs.

15 For in Thee, O LORD, have I put my trust: Thou shalt answer for me, O LORD my GOD.

16 I have required that they, even mine enemies, should not triumph over me: for when my foot slipped, they rejoiced greatly against me.

17 And I, truly, am set in the plague: and my heaviness is ever in my sight.

18 For I will confess my wickedness: and be sorry for my sin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me: because I follow the thing that good is.

21 Forsake me not, O LORD my GOD: be not Thou far from me.

22 Haste Thee to help me: O LORD GOD of my salvation.

Glory be, &c.

XXXIX.

1 I said, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue;

5 Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

6 Behold, Thou hast made my days as it were a span long: and mine age is even as nothing in respect of Thee; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truly my hope is even in Thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth: for it was Thy doing.

11 Take Thy plague away from me: I am even consumed by the means of Thy heavy hand.

12 When Thou with rebukes doth chasten man for sin, Thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with Thine

ears consider my calling: hold not Thy peace at my tears.

14 For I am a stranger with Thee: and a sojourner, as all my fathers were.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be, &c.

XL.

Thanksgiving.

1 I WAITED patiently for the LORD: and He inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3 And He hath put a new song in my mouth: even a thanksgiving unto our GOD.

4 Many shall see it, and fear: and shall put their trust in the LORD.

5 Blessed is the man that hath set his hope in the LORD: and turned not unto the proud, and to such as go about with lies.

6 O LORD my GOD, great are the wondrous works which Thou hast done, like as be also Thy thoughts which are to us-ward: and yet there is no man that ordereth them unto Thee.

7 If I should declare them, and speak of them: they should be more than I am able to express.

14 Withdraw not Thou Thy mercy from me, O LORD: let Thy loving-kindness and Thy truth alway preserve me.

15 For innumerable troubles are come about me; my sins have taken such hold upon me that

I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O LORD, let it be Thy pleasure to deliver me: make haste, O LORD, to help me.

19 Let all those that seek Thee be joyful and glad in Thee: and let such as love Thy salvation say alway, The LORD be praised.

20 As for me, I am poor and needy: but the LORD careth for me.

21 Thou art my helper and Redeemer: make no long tarrying, O my GOD.

Glory be, &c.

XLII.

In heaviness.

1 LIKE as the hart desireth the water-brooks: so longeth my soul after Thee, O GOD.

2 My soul is athirst for GOD, yea, even for the living GOD: when shall I come to appear before the presence of God?

3 My tears have been my meat day and night: while they daily say unto me, Where is now thy GOD?

4 Now when I think thereupon, I pour out my heart by myself: for I went with the multitude, and brought them forth into the house of GOD;

5 In the voice of praise and thanksgiving; among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul: and why art thou so disquieted within me?

7 Put thy trust in GOD: for I will yet give Him thanks for the help of His countenance.

11 I will say unto the God of my strength, Why hast Thou forgotten me: why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies that trouble me cast me in the teeth;

13 Namely, while they say daily unto me: Where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank Him, which is the help of my countenance, and my God.

Glory be, &c.

LI.

Penitential.

1 Have mercy upon me, O God, after Thy great goodness: according to the multitude of Thy mercies do away mine offences.

2 Wash me throughly from my wickedness: and cleanse me from my sin.

3 For I acknowledge my faults: and my sin is ever before me.

4 Against Thee only have I sinned, and done this evil in Thy sight: that Thou mightest be justified in Thy saying, and clear when Thou art judged.

5 Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

6 But lo, Thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

9 Turn Thy face from my sins: and put out all my misdeeds.

10 Make me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from Thy presence: and take not Thy Holy Spirit from me.

12 O give me the comfort of Thy help again: and stablish me with Thy free Spirit.

13 Then shall I teach Thy ways unto the wicked: and sinners shall be converted unto Thee.

14 Deliver me from blood-guiltiness, O God, Thou that art the God of my health: and my tongue shall sing of Thy righteousness.

15 Thou shalt open my lips, O Lord: and my mouth shall shew Thy praise.

16 For Thou desirest no sacrifice, else would I give it Thee: but Thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt Thou not despise.

18 O be favourable and gracious unto Sion: build Thou the walls of Jerusalem.

19 Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon Thine altar.

Glory be, &c.

LV.

1 Hear my prayer, O God: and hide not Thyself from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove: for then would I flee away, and be at rest.

7 Lo, then would I get me away far off: and remain in the wilderness.

8 I would make haste to escape: because of the stormy wind and tempest.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening, and morning, and at noonday will I pray, and that instantly: and He shall hear my voice.

23 O cast thy burden upon the Lord, and He shall nourish thee: and shall not suffer the righteous to fall for ever.

Glory be, &c.

LXII.

1 My soul truly waiteth still upon God: for of Him cometh my salvation.

2 He verily is my strength and my salvation: He is my defence, so that I shall not greatly fall.

7 In God is my health, and my glory: the rock of my might, and in God is my trust.

8 O put your trust in Him alway, ye people: pour out your hearts before Him, for God is our hope.

11 God spake once, and twice I have also heard the same: that power belongeth unto God;

12 And that Thou, LORD, art merciful: for Thou rewardest every man according to his work.

Glory be, &c.

LXIII.

Praise.

1 O GOD, Thou art my GOD: early will I seek Thee.

2 My soul thirsteth for Thee, my flesh also longeth after Thee: in a barren and dry land where no water is.

3 Thus have I looked for Thee in holiness: that I might behold Thy power and glory.

4 For Thy loving-kindness is better than the life itself: my lips shall praise Thee.

5 As long as I live will I magnify Thee in this manner: and lift up my hands in Thy Name.

6 My soul shall be satisfied, even as it were with marrow and fatness: when my mouth praiseth Thee with joyful lips.

7 Have I not remembered Thee in my bed: and thought upon Thee when I was waking?

8 Because Thou hast been my helper: therefore under the shadow of Thy wings will I rejoice.

9 My soul hangeth upon Thee: Thy right Hand hath upholden me.

Glory be, &c.

LXIX.

In heaviness.

1 SAVE me, O GOD: for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me.

3 I am weary of crying; my throat is dry: my sight faileth me for waiting so long upon my God.

14 Hear me, O God, in the multitude of Thy mercy: even in the truth of Thy salvation.

15 Take me out of the mire, that I sink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for Thy loving-kindness is comfortable: turn Thee unto me according to the multitude of Thy mercies.

18 And hide not Thy face from Thy servant, for I am in trouble: O haste Thee, and hear me.

30 As for me, when I am poor and in heaviness: Thy help, O God, shall lift me up.

31 I will praise the Name of God with a song: and magnify it with thanksgiving.

Glory be, &c.

LXXVII.

In despondency.

1 I will cry unto God with my voice: even unto God will I cry with my voice, and He shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ran, and ceased not in the night-season; my soul refused comfort.

3 When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking: I am so feeble, that I cannot speak.

5 I have considered the days of old: and the years that are past.

6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirit.

7 Will the LORD absent Himself for ever: and will He be no more intreated?

8 Is His mercy clean gone for ever: and is His promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will He shut up His loving-kindness in displeasure?

10 And I said, It is mine own infirmity: but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the LORD: and call to mind Thy wonders of old time.

12 I will think also of all Thy works: and my talking shall be of Thy doings.

Glory be, &c.

LXXXVIII.

In great trouble.

1 O LORD GOD of my salvation, I have cried day and night before Thee: O let my prayer enter into Thy presence, incline Thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from Thy Hand.

5 Thou hast laid me in the lowest pit: in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me: and Thou hast vexed me with all Thy storms.

7 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: LORD, I have called daily upon Thee, I have stretched forth my hands unto Thee.

10 Dost Thou shew wonders among the dead: or shall the dead rise up again, and praise Thee?

11 Shall Thy loving-kindness be shewed in the grave: or Thy faithfulness in destruction?

12 Shall Thy wondrous works be known in the dark: and Thy righteousness in the land where all things are forgotten?

13 Unto Thee have I cried, O LORD: and early shall my prayer come before Thee.

14 LORD, why abhorrest Thou my soul: and hidest Thou Thy Face from me?

15 I am in misery, and like unto him that is at the point to die: even from my youth up Thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me: and the fear of Thee hath undone me.

17 They came round about me daily like water: and compassed me together on every side.

18 My lovers and friends hast Thou put away from me: and hid mine acquaintance out of my sight.

Glory be, &c.

XC.

1 LORD, Thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: Thou art GOD from everlasting, and world without end.

3 Thou turnest man to destruction: again Thou sayest, Come again, ye children of men.

4 For a thousand years in Thy sight are but as yesterday: seeing that is past as a watch in the night.

5 As soon as Thou scatterest them they are even as a sleep: and fade away suddenly like the grass.

6 In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered.

7 For we consume away in Thy displeasure: and are afraid at Thy wrathful indignation.

8 Thou hast set our misdeeds before Thee: and our secret sins in the light of Thy Countenance.

9 For when Thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten: and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of Thy wrath: for even thereafter as a man feareth, so is Thy displeasure.

12 So teach us to number our days: that we may apply our hearts unto wisdom.

13 Turn Thee again, O LORD, at the last: and be gracious unto Thy servants.

14 O satisfy us with Thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that Thou hast plagued us: and for the years wherein we have suffered adversity.

16 Shew Thy servants Thy work: and their children Thy glory.

17 And the glorious Majesty of the LORD our GOD be upon us: prosper Thou the work of our hands upon us, O prosper Thou our handy-work.

Glory be, &c.

CII.

Penitential.

1 HEAR my prayer, O LORD: and let my cry come unto Thee.

2 Hide not thy face from me in the time of my trouble: incline Thine Ear unto me when I call; O hear me, and that right soon.

3 For my days are consumed away like smoke: and my bones are burnt up as it were a firebrand.

4 My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping;

10 And that because of Thine indignation and wrath: for Thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered like grass.

12 But Thou, O Lord, shalt endure for ever: and Thy remembrance throughout all generations.

23 He brought down my strength in my journey: and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age: as for Thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of Thy Hands.

26 They shall perish, but Thou shalt endure: they all shall wax old as doth a garment;

27 And as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall not fail.

28 The children of Thy servants shall continue: and their seed shall stand fast in Thy sight.

Glory be, &c.

CIII.

Thanksgiving.

1 Praise the Lord, O my soul: and all that is within me praise His holy Name.

2 Praise the Lord, O my soul: and forget not all His benefits.

3 Who forgiveth all thy sin: and healeth all thine infirmities;

4 Who saveth thy life from destruction: and crowneth thee with mercy and loving-kindness;

5 Who satisfieth thy mouth with good things: making thee young and lusty as an eagle.

6 The LORD executeth righteousness and judgment: for all them that are oppressed with wrong.

7 He shewed His ways unto Moses: His works unto the children of Israel.

8 The LORD is full of compassion and mercy: long-suffering, and of great goodness.

9 He will not alway be chiding: neither keepeth He His anger for ever.

10 He hath not dealt with us after our sins: nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth: so great is His mercy also toward them that fear Him.

12 Look how wide also the east is from the west: so far hath He set our sins from us.

13 Yea, like as a father pitieth his own children: even so is the LORD merciful unto them that fear Him.

14 For He knoweth whereof we are made: He remembereth that we are but dust.

15 The days of man are but as grass: for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

17 But the merciful goodness of the LORD endureth for ever and ever upon them that fear Him: and His righteousness upon children's children;

18 Even upon such as keep His covenant: and think upon His commandments to do them.

19 The LORD hath prepared His seat in heaven: and His kingdom ruleth over all.

20 O praise the LORD, ye angels of His, ye that excel in strength: ye that fulfil His commandment, and hearken unto the voice of His word.

21 O praise the LORD, all ye His hosts: ye servants of His that do His pleasure.

22 O speak good of the LORD, all ye works of His, in all places of His dominion: praise thou the LORD, O my soul.

Glory be, &c.

CXXI.

1 I WILL lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the LORD: Who hath made heaven and earth.

3 He will not suffer thy foot to be moved: and He that keepeth thee will not sleep.

4 Behold, He that keepeth Israel: shall neither slumber nor sleep.

5 The LORD himself is thy keeper: the LORD is thy defence upon thy right hand;

6 So that the sun shall not burn thee by day: neither the moon by night.

7 The LORD shall preserve thee from all evil: yea, it is even He that shall keep thy soul.

8 The LORD shall preserve thy going out, and thy coming in: from this time forth for evermore.

Glory be, &c.

CXXX.

Penitential.

1 OUT of the deep have I called unto Thee, O LORD: LORD, hear my voice.

2 O let Thine Ears consider well: the voice of my complaint.

3 If Thou, LORD, wilt be extreme to mark what is done amiss: O LORD, who may abide it?

4 For there is mercy with Thee: therefore shalt Thou be feared.

5 I look for the LORD; my soul doth wait for Him: in His word is my trust.

6 My soul fleeth unto the LORD: before the morning watch, I say, before the morning watch.

7 O Israel trust in the LORD, for with the LORD there is mercy: and with Him is plenteous redemption.

8 And He shall redeem Israel: from all his sins.

Glory be, &c.

CXXXIX.

1 O LORD, Thou hast searched me out, and known me: Thou knowest my down-sitting, and mine up-rising; Thou understandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my ways.

3 For lo, there is not a word in my tongue: but Thou, O LORD, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid Thine Hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from Thy Spirit: or whither shall I go then from Thy presence?

7 If I climb up into heaven, Thou art there: if I go down to hell, Thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the sea;

9 Even there also shall Thy Hand lead me: and Thy right Hand shall hold me.

10 If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with Thee, but the night is as clear as the day: the darkness and light to Thee are both alike.

17 How dear are Thy counsels unto me, O God: O how great is the sum of them!

18 If I tell them, they are more in number than the sand: when I wake up I am present with Thee.

23 Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me: and lead me in the way everlasting.

Glory be, &c.

CXLII.

1 I cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before Him: and shewed Him of my trouble.

3 When my spirit was in heaviness Thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand: and saw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cried unto Thee, O Lord, and said: Thou art my hope, and my portion in the land of the living.

7 Consider my complaint: for I am brought very low.

8 O deliver me from my persecutors: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto Thy Name: which thing if Thou wilt grant me, then shall the righteous resort unto my company.

Glory be, &c.

CXLIII.

Penitential.

1 Hear my prayer, O Lord, and consider my desire: hearken unto me for Thy truth and righteousness' sake.

2 And enter not into judgment with Thy servant: for in Thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past; I muse upon all Thy works: yea, I exercise myself in the works of Thy Hands.

6 I stretch forth my hands unto Thee: my soul gaspeth unto Thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not Thy Face from me, lest I be like unto them that go down into the pit.

8 O let me hear Thy loving-kindness betimes in the morning, for in Thee is my trust: shew Thou me the way that I should walk in, for I lift up my soul unto Thee.

9 Deliver me, O LORD, from mine enemies: for I flee unto Thee to hide me.

10 Teach me to do the thing that pleaseth Thee, for Thou art my GOD: let Thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O LORD, for Thy Name's sake: and for Thy righteousness' sake bring my soul out of trouble.

12 And of Thy goodness slay mine enemies: and destroy all them that vex my soul; for I am Thy servant.

Glory be, &c.

Examination of the Sick Person's Repentance.

PRAYER BEFORE EXAMINATION.

ALMIGHTY GOD, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our deceitful hearts by the enlightenment of Thy HOLY SPIRIT, that we may see ourselves even as Thou seest us, and, knowing our own sins and wickedness, may so judge ourselves that we be not judged in the condemnation of the great day; through our only LORD and SAVIOUR JESUS CHRIST. *Amen.*

That it may please Thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of Thy HOLY SPIRIT to amend our lives according to Thy holy Word;

We beseech Thee to hear us, good Lord.

EXAMINATION UPON THE BAPTISMAL VOW.

The following form of examination is intended to be read to the sick person, in order to arouse in him the sense of sin; but it is not necessary that he should make answer audibly to the questions. A pause should be made after each question.

1. Have you striven to keep your baptismal vow by renouncing all kinds and degrees of sin?

Have you resisted the temptations of the *devil?*

Have you especially fled from, and hated, those sins which make man most like the devil: such as, 1. Pride; thinking much of yourself, and of your own rights and position; not bearing to be slighted or affronted; unwillingness to overlook offences: 2. Lying; in which must be reckoned all untruthfulness and want of straightforwardness, as well as all hypocrisy, and pretending to be better than you are: 3. Tempting; the leading others to sin by your words, or actions, or example?

Have you resisted the temptations of the *world*? Have you especially avoided, as far as you could, the company and friendship of the godless and worldly? Have you refused society, and pleasures, and entertainments, which you have felt to be dangerous to your soul? Have you entered into such pleasures and society as seemed to you innocent in moderation, and so as not to be too much occupied by them? Have you often denied yourself lawful indulgences for CHRIST's sake? Have you kept from the snare of personal vanity? Have you rooted out of your heart all covetous desires, all craving after, and fondness for, money?

Have you resisted the temptations of the *flesh*? [Have you shrunk from all lustful, impure, indecent thoughts, words, and acts? Have you carefully guarded your eyes from all things (such as looks, pictures, reading) which could stain your soul with impurity? Have you always refused to listen to impure talk; or, if you could not help hearing, have you heard it with pain and shame?] Have you been modest, chaste, and pure in all your thoughts? Have you never been self-indulgent in your eating and drinking,

pleasing the appetite, disliking self-denial? Have you never given way to sloth, indolence, love of ease, waste of time?

2. Have you striven to keep your baptismal vow by earnestly seeking to hold the true faith, as you have been taught? Have you searched the Scriptures, and constantly believed God's holy Word? Have you been faithful to your Church, not being led away by new teachers and new doctrine? Have you lived in a dutiful, teachable, humble spirit, not leaning to your own understanding.

3. Have you striven to keep your baptismal vow by obediently keeping God's holy will and commandments? Have you loved God with all your heart and mind and soul and strength? Have you never loved, and sought after, anything more than God? And have you loved your neighbour as yourself? Have you put away all selfishness, and done good, so far as you had power, to all?

Here it will be well to select certain of the Ten Commandments for special enforcement, if it be desired to awaken the conscience to special sins.

Also the following questions relating to Public Worship and the Holy Communion will be useful.

Have you diligently obeyed the command not to forsake the assembling together of your brethren for public worship; and, when in the house of God, have you tried to feel God's presence, and to worship Him in spirit and in truth?

Have you faithfully obeyed your Saviour's dying command, and regularly and devoutly partaken of the holy Sacrament of His Body and Blood?

Confessions.

I.

ALMIGHTY and most merciful FATHER; We have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But Thou, O LORD, have mercy upon us, miserable offenders. Spare Thou them, O GOD, who confess their faults. Restore Thou them that are penitent; According to Thy promises declared unto mankind in CHRIST JESU our LORD. And grant, O most merciful FATHER, for His sake; That we may hereafter live a godly, righteous, and sober life, To the glory of Thy holy Name. Amen. (*General Confession in Daily Morning and Evening Prayer.*)

II.

O MOST mighty GOD and merciful FATHER, who hast compassion upon all men, and hatest nothing that Thou hast made; who wouldest not the death of a sinner, but rather that he should turn from his sin, and be saved; Mercifully forgive us

our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to Thee only it appertaineth to forgive sins. Spare us therefore, good LORD, spare Thy people, whom Thou hast redeemed; enter not into judgment with Thy servants, who are vile earth, and miserable sinners; but so turn Thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with Thee in the world to come; through JESUS CHRIST our LORD. *Amen.* (*Commination Service.*)

III.

TURN Thou us, O good LORD, and so shall we be turned. Be favourable, O LORD, be favourable to Thy people, who turn to Thee in weeping, [fasting,] and praying. For Thou art a merciful GOD, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in Thy wrath thinkest upon mercy. Spare Thy people, good LORD, spare them, And let not Thine heritage be brought to confusion. Hear us, O LORD, for Thy mercy is great, And after the multitude of Thy mercies look upon us: Through the merits and mediation of Thy blessed SON, JESUS CHRIST our LORD. Amen. (*Commination Service.*)

IV.

LORD, as we add day to day, so sin to sin. The just falleth seven times a day; and we, exceeding sinners, seventy times seven: a wonder-

ful, a horrible thing, O Lord. But we turn with groans from our evil ways, and with all our heart we turn to Thee, O God of penitents and Saviour of sinners. Our soul out of the deep crieth unto Thee. We have sinned, O Lord, against Thee, heavily against Thee. Alas! woe is us for our misery! We repent; we repent. Spare us, O Lord. We repent; O help Thou our impenitence. Lord, have mercy upon us; heal our souls, for we have sinned against Thee. "Have mercy upon us, O Lord, after Thy great goodness; according to the multitude of Thy mercies do away our offences." Pardon the guilt. Heal the wound. Blot out the stains. Rescue us from the tyranny of our sins. "Who can tell how oft he offendeth? O cleanse Thou us from our secret faults. Keep back Thy servants also from presumptuous sins, lest they get the dominion over us." Lay not our sins to our charge. "Deal not with us after our sins, neither reward us according to our wickednesses." And for the glory of Thy all-holy Name, turn from us all those ills and miseries which by our sins we have most righteously deserved. Hear, O merciful God, our unworthy prayers, through Jesus Christ. *Amen.* (*From Bishop Andrewes.*)

V.

Forgive, O Lord, the sins of Thy servant. Forgive *him* the sins of *his* youth, and the sins of *his* age; the sins of *his* soul, and the sins of *his* body; *his* secret and silent sins, and *his* presumptuous and crying sins; the sins that *he* has done to please *himself*, and the sins that *he* has done to please others. Forgive *him his* wanton and idle sins. Forgive *him his* serious

and deliberate sins. Forgive *him* those sins which *he* knows, and those which *he* knows not. Forgive them, O LORD, forgive them all; and of Thy great goodness absolve Thy servant from *his* offences; for the sake of JESUS CHRIST, our only Mediator and Intercessor. *Amen.* (*From Bishop Cosin.*)

VI.

O GRACIOUS and loving FATHER, who hast promised in Thy Word to hear our intercessions for one another, and to grant unto the prayer of faith the pardon of sin; We bow the knee before Thy footstool, and beseech of Thee mercy for this Thy sinful servant. Pardon and put away, we earnestly entreat Thee, *his* former sins. Remember not the sins and offences of *his* youth, but according to Thy mercy think Thou upon *him* for Thy goodness. Blot out of Thy book of remembrance the great debt of *his* sins, that they appear not against *him* in the day of judgment. "If Thou, LORD, wilt be extreme to mark what is done amiss, O LORD, who may abide it?" But "there is mercy with Thee." Oh, grant mercy to Thy servant. "Hear Thou in heaven Thy dwelling-place, and when Thou hearest, LORD, forgive." Forgive, we implore Thee, *his* sins, *his* negligences, and *his* ignorances; *his* presumptuous sins, and *his* secret faults. "The Blood of JESUS CHRIST cleanseth us from all sin." Oh, may that all-precious Blood avail to the cleansing of *his* soul! We ask Thee this great mercy, O FATHER, only for the sake of Him who "came into the world to save sinners," Thy blessed SON, our SAVIOUR JESUS CHRIST. *Amen.*

VII.

Psalm LI.

Have mercy upon me, &c.—(*See p.* 45.)

N.B.—*This Psalm may be said kneeling; but the "Gloria Patri" should be said standing.*

VIII.

Against Thee, O Lord, have we sinned, and done evil in Thy sight. We are not worthy to be called Thy sons. We have sinned miserably. We have perilled our souls. And yet what is our sorrow for our sins? O God, we tremble when we see how cold and hard and unmoved our hearts remain. We say, "we are heartily sorry for these our misdoings;" yet we much fear our sorrow is not hearty. We say, "the remembrance of them is grievous unto us;" yet our grief is but as the shadow that passeth by. We say, "the burden of them is intolerable;" yet that burden bows not down our souls in shame and sorrow. O Lord, we are amazed to behold how lightly we are moved by our exceeding sinfulness. Thou who didst cause water to flow out of the rock of stone, break these stony hearts of ours, that streams of true godly sorrow and penitence may flow forth. Take away the heart of stone, and give unto us the heart of flesh; that we may feel our own great misery, and cast ourselves upon Thy great mercy. May Thy Holy Spirit work in us the grace of a true repentance. May we learn to know how much we have sinned, and how much we have been forgiven, that so we may love much; through Jesus Christ, our only Lord and Saviour. *Amen.* (*Suggested by Spinckes.*)

Absolution.

After any of the foregoing Confessions, the Priest, if he see fit, may use the following Absolution, standing.

ALMIGHTY GOD, our heavenly FATHER, who of His great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn to Him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through JESUS CHRIST our LORD. *Amen.* (*Communion Service.*)

Or else one of the following

PRAYERS FOR PARDON

may be used.

I.

O GOD, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us; for the honour of JESUS CHRIST, our Mediator and Advocate. *Amen.* (*Occasional Prayers.*)

II.

O LORD, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee; that they, whose consciences by sin are accused, by Thy merciful pardon may be absolved; through JESUS CHRIST our LORD. *Amen.* (*Commination Service.*)

III.

ALMIGHTY and everlasting GOD, who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the GOD of all mercy, perfect remission and forgiveness: through JESUS CHRIST our LORD. *Amen.* (*Collect for Ash-Wednesday.*)

Litanies.

LITANY I.

GENERAL.

O God the Father, of heaven: have mercy upon us miserable sinners.

O God the Son, &c.

O God the Holy Ghost, &c.

O Holy, blessed, and glorious Trinity, &c.

Remember not, Lord, the offences of Thy servant; neither take Thou vengeance of *his* sins: spare *him*, good Lord, spare Thy servant, whom Thou hast redeemed with Thy most precious Blood, and be not angry with *him* for ever.

Spare him, *good Lord.*

From all impenitence, and hardness of heart; from all unbelief, and obstinacy; and from all indolence of mind, and unconcern for the things which belong unto *his* peace;

Good Lord, *deliver* him.

From all trust in self and self-righteousness; from all unfounded peace, and making light of past sin; and from all snares of a half-repentance;

Good Lord, *deliver* him.

From all undue dejection and misery; from all darkness of spirit through remembrance of sin; from all distrust of Thine infinite mercy; and from all terrors of judgment;

Good Lord, deliver him.

From all want of submission to Thy holy will; from all murmuring at the cross Thou layest upon *him;* from all fretfulness, and impatience;

Good Lord, deliver him.

From all clinging to this world, and worldly cares and anxieties; from all restlessness and disturbance of mind; and from all temptations of the enemy;

Good Lord, deliver him.

From all great pain and suffering; from all weakness and delusion; and from all loss of mind and memory;

Good Lord, deliver him.

From all dread of death; from all that may disturb *his* last hours; above all, from the dreadful sentence of those on the left hand in the Judgment; and from the bitter pains of eternal death;

Good Lord, deliver him.

By Thine Agony and Bloody Sweat in the Garden of Gethsemane; by Thy strong crying and tears; by Thy drinking of the cup of suffering;

Good Lord, deliver him.

By Thy crowning with sharp thorns; by Thy mockery and insults; by Thy smiting and spitting on; and by the tortures of Thy cruel scourging;

Good Lord, deliver him.

By Thy carrying of Thy Cross; by Thy faint-

ing under its weight; by the nailing of Thy sacred Hands and Feet; and by Thy prayer for Thy murderers;

Good Lord, deliver him.

By the awful hours of Thy Cross and Passion; by the precious drops of Thy Blood which fell from the Cross; by the hiding of Thy FATHER'S Face; and by Thy dying thirst;

Good Lord, deliver him.

By Thy mercy to the dying thief; by Thy remembrance in Thine agony of Thy mother's desolation; by Thy commending of Thy Spirit into Thy heavenly FATHER'S Hands; and by the bowing of Thy Head, and the giving up the Ghost;

Good Lord, deliver him.

SON of GOD, we beseech Thee to hear us.

O LAMB of GOD, that takest away the sins of the world;

Grant us Thy peace.

O LAMB of GOD, that takest away the sins of the world;

Have mercy upon us.

O CHRIST, hear us.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

OUR FATHER, &c. . . . from evil. Amen.

O LORD, deal not with us after our sins.

Neither reward us after our iniquities.

Let us pray.

WE humbly beseech Thee, O Father, mercifully to look upon our infirmities; and for the glory of Thy Name turn from us all those evils that we most justly have deserved; and grant, that in all

our troubles we may put our whole trust and confidence in Thy mercy, and evermore serve Thee in holiness and pureness of living, to Thy honour and glory; through our only Mediator and Advocate, JESUS CHRIST our LORD. *Amen.*

ALMIGHTY GOD, the Fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech Thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy SON JESUS CHRIST our LORD. *Amen.*

The Grace, &c.

LITANY II.

FOR ONE IN GREAT DANGER.

O GOD the FATHER, of heaven;
Have mercy on the soul of Thy servant.

O GOD the SON, Redeemer of the world;
Have mercy on the soul of Thy servant.

O GOD the HOLY GHOST, the Comforter;
Have mercy on the soul of Thy servant.

O holy, blessed, and glorious Trinity, One GOD;
Have mercy on his *soul.*

Be merciful; blot out all *his* iniquities, O LORD.

Be merciful: defend and deliver *his* soul, O LORD.

From all dark and disbelieving thoughts: from all snares and temptations of the devil: and from all distrust of Thine infinite love and mercy:
Defend and deliver his *soul, O Lord.*

From all agony and distress of body or mind; from all clinging to this vain world; and from all excessive fears of dying;

Defend and deliver his *soul, O Lord.*

By the infinite merits of Thy sacred Passion; by the pangs of Thy Crucifixion; by Thine unknown weight of agony; and by Thy giving up of Thy Spirit into Thy FATHER'S Hands;

Defend and deliver his *soul, O Lord.*

By the Burial of Thy sacred Body in the Tomb; by the passing of Thy blessed Spirit into the abode of the dead; and by Thy preaching to the spirits in prison;

Defend and deliver his *soul, O Lord.*

By Thy glorious Resurrection on the third day; by the rolling away of the stone from the grave; by Thy victory over death; and by Thy leading captivity captive;

Defend and deliver his *soul, O Lord.*

By Thy glorious Ascension to the Right Hand of GOD; by Thy parting blessing to Thine Apostles; and by the promise of Thy perpetual presence;

Defend and deliver his *soul, O Lord.*

By Thy sending of the HOLY GHOST the Comforter; by Thine all-prevailing Intercession; by Thy preparing the heavenly mansions for Thy redeemed; and by Thy coming to receive them unto Thyself;

Defend and deliver his *soul, O Lord.*

In all time of agony and distress; in all time of faintness and dimness of faith; in all hours of fear and darkness; in all moments of weakness and helplessness of mind and body;

Defend and deliver his *soul, O Lord.*

In the last moments of this painful life below; in the awful parting of soul and body; in the hour of death; and in the day of judgment;

Defend and deliver his *soul, O Lord.*

Son of God, we beseech Thee to hear us.

O Lamb of God, that takest away the sins of the world;

Grant him *Thy peace.*

O Lamb of God, that takest away the sins of the world;

Have mercy upon him.

O Christ, hear us.
Lord, have mercy upon *him.*
Christ, have mercy upon *him.*
Lord, have mercy upon *him.*
Our Father, &c.

Commendation and Blessing to be said by the Priest standing.

The Almighty Lord, who is a most strong tower to all them that put their trust in Him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

¶ *And after that shall say,*

Unto God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make His face to shine upon Thee, and be gracious unto Thee. The Lord lift up His countenance upon thee, and give thee peace, both now and evermore. *Amen.*

LITANY III.

FOR ONE UNCONSCIOUS.

O God the Father, who lovest us, have mercy upon us, and hear our intercession.

O God the Son, who diedst for us, have mercy upon us, and hear our intercession.

O God the Holy Ghost, who helpest us, have mercy upon us, and hear our intercession.

O holy, blessed, and glorious Trinity, One God, have mercy upon us, and hear our intercession.

Remember not, Lord, the offences of Thy servant; neither take Thou vengeance of *his* sins: spare *him*, good Lord, spare Thy servant, whom Thou hast redeemed with Thy most precious Blood, and be not angry with *him* for ever.

Spare him, *good Lord.*

By Thy all-prevailing Cross and Passion; by Thy most sacred body which suffered upon Calvary; by the shedding of Thy most precious Blood;

Good Lord, *deliver* him.

By the awful hiding of Thy Father's *Face*; by Thy exceeding bitter cry; and by the bowing of Thy head in death:

Good Lord, *deliver* him.

We, sinners, do beseech Thee to hear us, O Lord God: and that it may please Thee to grant to Thy servant pardon for all *his* sins, that they may not be remembered against *him*;

We beseech thee to hear us, good Lord.

That it may please Thee, if Thou seest fit, to

restore *him* again to consciousness, and to enable *him* to call upon Thee in *his* hour of need;

We beseech Thee to hear us, good Lord.

That it may please Thee to grant unto *him* a peaceful and painless end, and all such blessings as in our ignorance we know not how to ask;

We beseech Thee to hear us, good Lord.

That it may please Thee to bestow upon Thy servant the mercy Thou shewedst to the dying thief, when Thou saidst, "To-day thou shalt be with Me in Paradise;"

We beseech Thee to hear us, good Lord.

That it may please Thee, above all, to grant unto *him* a blessed rest among Thy saints departed; a glorious resurrection at the last day; and an eternal inheritance in Thy kingdom;

We beseech Thee to hear us, good Lord.

SON of GOD, &c.

[*To conclude as Litany II.*]

Prayers.

INTRODUCTORY.

[*It is very desirable that the sick person and others present should be encouraged, where possible, to take part in the service by responding. For this purpose, when the introductory portion of the Service for the Visitation of the Sick is not used, the first four sentences from the Litany may be used as an introduction to the Prayers, or the following form; the Minister always reading the whole when the responses are not made.*]

LORD, have mercy upon us.
Christ, have mercy upon us.
LORD, have mercy upon us.

OUR FATHER, &c.

Our help is in the Name of the LORD,
Who hath made heaven and earth.
O GOD, make speed to save us.
O Lord, make haste to help us.
O LORD, save Thy servant,
Who putteth his *trust in Thee.*
LORD, hear our prayer,
And let our cry come unto Thee.

Collects from the Prayer-book.

SEPTUAGESIMA SUNDAY.

O LORD, we beseech Thee favourably to hear the prayers of Thy people; that we, who are justly punished for our offences, may be merci-

fully delivered by Thy goodness, for the glory of Thy Name; through JESUS CHRIST our SAVIOUR, who liveth and reigneth with Thee and the HOLY GHOST, ever one GOD, world without end. *Amen.*

SECOND SUNDAY IN LENT.

ALMIGHTY GOD, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through JESUS CHRIST our LORD. *Amen.*

SUNDAY NEXT BEFORE EASTER.

ALMIGHTY and everlasting God, who, of Thy tender love towards mankind, has sent Thy SON, our SAVIOUR JESUS CHRIST, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility; Mercifully grant that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same JESUS CHRIST our LORD. *Amen.*

EASTER EVEN.

GRANT, O LORD, that as we are baptized into the death of Thy blessed SON our SAVIOUR JESUS CHRIST, so by continual mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, who died, and was buried, and rose again for us, Thy SON JESUS CHRIST our LORD. *Amen.*

EASTER DAY.

Almighty God, who through Thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech Thee, that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

SECOND SUNDAY AFTER EASTER.

Almighty God, who hast given Thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ our Lord. *Amen.*

FOURTH SUNDAY AFTER EASTER.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto Thy people, that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

ASCENSION DAY.

Grant, we beseech Thee, Almighty God, that like as we do believe Thy only-begotten Son our

Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

SUNDAY AFTER ASCENSION DAY.

O God the King of glory, who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in heaven; We beseech Thee, leave us not comfortless; but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

SIXTH SUNDAY AFTER TRINITY.

O God, who hast prepared for those who love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

TWELFTH SUNDAY AFTER TRINITY.

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ Thy Son our Lord. *Amen.*

TWENTY-FOURTH SUNDAY AFTER TRINITY.

O Lord, we beseech Thee, absolve Thy people from their offences; that through Thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

ALL SAINTS.

O Almighty God, who hast knit together Thine elect in one communion and fellowship, in the mystical Body of Thy Son Christ our Lord; Grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for them that unfeignedly love Thee; through Jesus Christ our Lord. *Amen.*

COMMUNION SERVICE.

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by Thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

Prayers.

I.

THE LORD'S PRAYER EXPANDED.

Our Father, loving and gracious, **which art in heaven**, yet beholdest (the sorrows and sufferings of) Thy children upon earth; **Hallowed be Thy name**, for Thou doest all things righteously. **Thy kingdom come**, in the hearts of Thy servants, who seek not earthly things. **Thy will be done in earth**, in and by those whom Thou art pleased to correct, **as it is in heaven** by the holy Angels, who have no will but Thine. **Give us this day our daily bread**, feeding our souls with heavenly food. **And forgive us our trespasses** in whatsoever we have rebelled against Thee, by faithlessness, or impatience, or an unsubmissive spirit, **as we forgive them that trespass against us**, praying Thee to bless them, and desiring to be in charity with all men. **And lead us not into temptation**, saving us from all those snares which most easily beset us (in the time of sickness): **But deliver us from evil**, both of soul and body: **For Thine is the kingdom, the power, and the glory**,—Thou rulest over all, and all things serve Thee and shew forth Thy glory,—**for ever and ever. Amen.**

II.

Sovereign Lord, our God, Almighty, we beseech Thee to save us all, Thou only Physician of souls and bodies. Sanctify us all, Thou that healest every disease; and heal especially this Thy ser-

Restore him O Lord

vant. (Raise *him* up from the bed of pain) by Thy tender loving-kindness; visit *him* in mercy and compassion; drive away from *him* all sickness and infirmity; that, being raised up by Thy mighty Hand, *he* may serve Thee with all thankfulness; and that we, being made partakers of Thine unspeakable goodness, may praise and glorify Thee, who doest works great and wonderful and worthy to be praised. For it is Thine to pity and to save; and to Thee we ascribe glory, Father, Son, and Holy Ghost, now and for evermore. *Amen.* (*Greek Office for the Sick. Given in Bright's Ancient Collects.*)

III.

O Lord, we beseech Thee to refresh the soul of Thy servant, visited with sickness, that, by the due acceptance of this chastisement, *he* may know the health of Thy grace, and the joy of Thy salvation; through Jesus Christ our Lord. *Amen.* (*Gregorian.*)

IV.

"O God, our Refuge in pain, our Strength in weakness, our Help in trouble, our Solace in tears;"* we come to Thee in our hour of need, beseeching Thee to have mercy upon this Thine afflicted servant. O loving Father, relieve *his* pain, if it may be for *his* good, and for Thy glory. If *he* needs must suffer, strengthen *him* that *he* may bear *his* sufferings with holy submission, and as *his* day is, so may *his* strength be. Let not *his* heart be troubled, O Lord, but shed down upon *him* the peace which passeth understanding. And, though now for a season, if need

* From *Bright's Ancient Collects.*

be, *he* is in heaviness through *his* manifold trials, yet comfort *him*, O Lord, in all *his* sorrows, and let *his* mourning be turned into joy; through Jesus Christ our only Lord and Saviour. *Amen.*

V.

O God of all might and majesty, who in Thy loving mercy art pleased to call Thyself our Father, we humbly fall down before Thee in behalf of this Thy child [*or* servant], whom in Thy wisdom Thou dost chastise. We dare ask nothing of Thee but in the Name of Thy blessed Son, who "hath borne our griefs and carried our sorrows," who was "wounded for our transgressions," and "bruised for our iniquities." For His sake, O Father, we pray Thee to have mercy upon Thy servant. If it may be for *his* good, Oh spare *him* yet a little, that *he* may recover *his* strength, before *he* go hence and be no more seen. But if this cup may not pass away from *him* except *he* drink it, give *him* grace to say, "Not my will, but Thine, be done." And whether Thou wilt restore *him* to health again, or whether Thou wilt be pleased to call *him* out of this sinful world, yet make this fatherly correction a fountain of great good to *him*. May it be to *him* a season of mourning and forsaking sins past, and a season of resolutions and amendment for the time to come. May the body's illness be the soul's health. May *his* faith be strengthened, and *his* love warmed, and *his* hope brightened: so that, if Thou restore *him*, *he* may shew obedience to this Thy message of sickness in a life devoted unto Thee; and, if Thou take *him*, *he* may be meet to be presented, washed and purified in the Blood

of the Lamb, before Thy throne; through the same, Thy dear Son Jesus Christ our Lord. *Amen.*

VI.

Holy Father, look down upon Thy child [*or* servant]. For the precious merits of the spotless Lamb hear our cry, and let our prayer come unto Thee. It is written, "The prayer of faith shall save the sick." Lord, we believe: help Thou our unbelief. We are not worthy of the least of all Thy mercies. We are not worthy to gather up the crumbs under Thy table. Yet we come to Thee in the name of Thy beloved Son. If it might be, we would pray Thee for the longer stay of our dear *brother* [*or* of Thy servant] here amongst us. But, O Father, *he* is in Thy Hands; and we chiefly ask that Thou wouldst grant unto *him* peace of mind, unshaken trust, and joyful hope. Teach *him* to know that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Lift *his* spirit from this world, that *he* may be weighed down by no pains, nor cares, nor fancies of earth. May Thy holy Angels watch by *him* and guard *him*. Helpless we fall before Thee: help us, holy Father, for Thy dear Son's sake. *Amen.*

VII.

"We beseech Thee, O Lord, give strength to the weary, aid to the sufferers, comfort to the sad, help to those in tribulation."* Especially have mercy upon this Thy servant, upon whom Thou hast been pleased to lay Thy Fatherly

* From *Bright's Ancient Collects.*

Hand in chastisement. Thou hast promised to make all things to work together for good to them that love Thee. Kindle in Thy servant a warmer love for Thee, that so this affliction may indeed work for *his* good. May this hot and fiery trial purify *him* as gold in the furnace, purging away all that is earthly and impure, and making *him* fitter to offer *himself* as an acceptable sacrifice unto Thee. May *he* know that it is good for *him* to have been in trouble, and that Thou of very faithfulness hast caused *him* to be troubled. And may *he* live to praise Thee for all Thy gracious dealings with *him*; through JESUS CHRIST our LORD. *Amen.*

VIII.

MERCIFUL FATHER, look down upon Thy poor sinful child. I am so unworthy, and so weak and helpless, that I scarcely dare to come to Thee; yet I have no other help to flee to, and Thou art a GOD of love. Oh, pity me, and forgive me all my miserable failures and infirmities. LORD, I cast myself on Thy mercies. I do long to do better. I do long to conquer my sins. I do long to make some progress in holiness. "LORD, Thou knowest all my desire." Oh, help me by Thy grace to conquer my besetting faults. Make me meek and gentle and patient and loving to all. Preserve me from thoughts of self, and self-seeking. Preserve me from all ill-temper and unkindliness. Make me bright and helpful and thoughtful towards others. Above all, give me a lowly childlike heart, that I may live as Thy child here, and may come to Thy glorious home hereafter, through JESUS CHRIST our LORD. *Amen.*

IX.

FOR PARDON AND CLEANSING.

MERCIFUL FATHER, look down upon Thy poor sinful servant. I am so unworthy, and so weak and helpless, that I scarcely dare to come to Thee. Yet I have no other help to flee to, and Thou art a GOD of love. Oh, pity me and forgive me all my miserable sins and failures. LORD, I cast myself on Thy mercies. I do long to do better. I do long to conquer my sins. O Lord, give me true repentance for the past, and grant me forgiveness through the merits of Thy well-beloved SON. "LORD, Thou knowest all my desire, and my groaning is not hid from Thee." Oh, help me to conquer my besetting sins. Keep me pure and clean from every thought that can stain the soul. Preserve me from all selfishness, and self-seeking. Help me to grow in grace, and in knowledge of my LORD and SAVIOUR JESUS CHRIST. And when my earthly course is ended, oh, receive me, unworthy though I be, for the sake of Him who died for my salvation, Thy SON JESUS CHRIST. *Amen.*

X.

FOR PATIENCE.

O GRACIOUS and merciful FATHER, whose grace is sufficient for all our needs, and whose strength is made perfect in our weakness; have mercy upon Thine afflicted servant, and bestow upon *him* the gift of patience in all *his* sufferings, that *he* may meekly bear whatsoever Thou art pleased to lay upon *him*, and resign *his* will to Thine; through JESUS CHRIST our LORD. *Amen.*

XI.

FOR GROWTH IN GRACE

O HEAVENLY FATHER, who lovest Thy children, and chastenest those whom Thou lovest; bless, we humbly pray Thee, all the chastisements Thou art pleased to lay upon Thy children to their growth in grace and holiness. Lead them by Thy hand, that they may go from strength to strength, increasing in all holy tempers, and changed more and more into the likeness of CHRIST, that so they may at length appear before Thee in the heavenly Zion; through the same Thy SON JESUS CHRIST our LORD. *Amen.*

XII.

FOR THE SPIRIT OF PRAYER.

O FATHER, have mercy upon Thy child, and teach *him* to pray. *He* asks of Thee the spirit of prayer and supplication. *His* bodily weakness hindereth *his* prayers, so that they are weak and cold and beset by wanderings of mind. Yet *he* longeth to pray: and, LORD, Thou knowest all *his* desire, and *his* groaning is not hid from Thee. Send Thy Holy Spirit to help *his* infirmities, and to teach *him* how to pray. If *he* is weak through the infirmity of the flesh, Oh! may that Divine Comforter make intercession for *him*. Teach *him* at least to feel Thy presence with *him*, that *he* may look up to Thee often, as a child to its father. Let *him* rest in simple trust in Thy arms. And, even when he cannot pray to Thee as *he* would, may *he* bow beneath *his* cross as Thy will, and never doubt Thy love. Accept *him*, O FATHER, not for *his* own sake, or for the sake of such

prayer as *he* offereth, but for the sake only of the merits and intercession of Thy dear Son Jesus Christ our Lord. *Amen.*

XIII.

FOR THE SPECIAL BLESSINGS OF SICKNESS.

O gracious Father, who chastenest those whom Thou lovest, for their good, and who hast special blessings for those whom Thou callest to suffer, pour out these Thy blessings, we humbly beseech Thee, upon this Thy suffering servant. Give *him* a deeper knowledge of *his* own heart, and of Thy Fatherly love. Give *him* a larger portion of the spirit of prayer and supplication. Beget in *him* true patience, and submission to Thy holy will. May *he* be more and more conformed to the likeness of Him who suffered for us, leaving us an example. Ripen in *him*, O Lord, all holy graces, take out of *his* heart everything that is not after Thy will; and may this furnace of affliction so purify *him* from all evil that *he* may come forth at last as gold that has been tried in the fire; through Jesus Christ our Lord. *Amen.*

XIV.

FOR MEEKNESS AND UNSELFISHNESS.

O Holy Jesus, who didst bear cruel tortures, and bitter insult and mockery, with perfect meekness and long-suffering; have pity on Thy servants, and strengthen them to imitate Thy holy example. Oh grant, we pray Thee, that when we suffer, we may be saved from all ill tempers and impatience of spirit. Make us meek and lowly in heart. Teach us to be gentle and thoughtful towards all

others, considering them, and seeking not to be burdensome beyond what is needful. Save us from the sin of selfishness, to which we are so sorely tempted when in pain or sickness, and give us grace to strive ever to make others around us bright and happy. Let us not please ourselves by seeking that others should see our sufferings and share our troubles: but show forth the fruits of grace in simple, patient, cheerful submission, and in gentle, thoughtful, loving tempers; that so we may be made like unto Thee, our SAVIOUR and our Example, who, with the FATHER and the HOLY SPIRIT, art ever one GOD, world without end. *Amen.*

XV.

FOR RESIGNATION.

O JESUS, our SAVIOUR, we implore Thee, by that bitter grief which possessed Thy soul in the garden of Gethsemane, come to the aid of Thy servant, when *his* soul shall be filled with dread at the sight of Thy awful judgment. Vouchsafe to strengthen *him* then by hope in Thy mercy: send to *him* Thy holy Angel to defend *him* against the assaults and temptations of the devil. Let the virtue of Thy sufferings give *him* strength to endure length of sickness, or violence of pain and anguish, without murmurs or impatience. Make *his* soul to abide ever perfectly submissive to Thy will, and to accept alike, for love of Thee, sickness and health, adversity and prosperity, death and life. Make *him* to say continually, "Thy will, O GOD, not mine, be done." We ask Thee not, O LORD, to send *him* an easy death, or light pains, or slight sickness. All this we leave to Thy wisdom. Do Thou what is best for Thy servant. What we do

ask of Thee, what we implore Thee to grant *him*, is the favour of receiving to the last all the aids which religion can afford, and that *he* may utter from *his* heart, as *his* last words on earth, "JESUS, into Thy Hands I commend my soul: JESUS, I love Thee with my whole heart." *Amen.* (*Pinart.*)

XVI.

FOR RESIGNATION.

O MERCIFUL FATHER, bless, we beseech Thee, this Thy servant, and give *him* grace to resign *his* will altogether to Thine. We know that Thou dost not willingly afflict nor grieve the children of men. We know that it is of very faithfulness that Thou causest us to be troubled. We know that, when Thou chastisest us, Thou dealest with us as with sons. Oh grant to Thy servant a deep and living faith in Thy wisdom and goodness. Let *him* not murmur or repine at Thy will. Let *him* see Thy Fatherly Hand in all things. May *he* remember Thy past loving-kindnesses, and trust in Thy mercy, and believe that Thou doest all things well. Help *him* to say from *his* heart, "It is the LORD; let Him do what seemeth Him right." Help *him* to say, "Not my will, but Thine, be done." Give *him* grace to cast all *his* care upon Thee, knowing that Thou carest for *him*. Make *him* content, if so Thou willest, to suffer still. Let *him* not be impatient for recovery, or for death. O GOD of all grace, who hast called us unto Thy eternal glory by CHRIST JESUS, after that *he* hath suffered for a while, make *him* perfect, and bring *him* to Thine everlasting kingdom; through JESUS CHRIST our LORD. *Amen.*

XVII.

FOR GRACE TO BEAR THE CROSS.

O LORD JESUS CHRIST, who didst bear Thy Cross for us, help us to take up our Cross, and to bear it after Thee; that so, walking in Thy footsteps, and being made like unto Thee through suffering, we may attain to Thy kingdom, and see Thee in Thy glory; where, with the FATHER and the HOLY SPIRIT, Thou livest and reignest, ever one GOD, world without end. *Amen.*

XVIII.

FOR STRENGTH TO BEAR THE CROSS.

O BLESSED JESUS, who didst bear Thy Cross for us, give Thy feeble children strength to take up their Cross and follow Thee. If our Cross be heavy, make us to bear it gladly, that so we may be more like unto Thee. Oh let us not shrink from planting our steps, if need be, in the path of pain in which Thou walkedst: for that path will lead unto heaven. Let us not put away from our lips the cup of bitterness which Thou drankedst to the dregs: for that bitter cup is life-giving medicine to the soul. We are very weak, but Thy strength is made perfect in weakness. Oh may we so suffer with Thee here below, that we may sleep in Thee when we die, and at the last day rise again, in great joy and glory, to reign with Thee through endless ages; who livest and reignest with the FATHER, and the HOLY GHOST, one GOD, world without end. *Amen.*

XIX.

ON THE PASSION.

O MOST LOVING SAVIOUR, who through suffering wast made perfect, tasting every form of human bitterness, making trial of every human woe; we adore and bless Thy infinite love and compassion which brought Thee to such unutterable sufferings for us most guilty sinners. For us didst Thou suffer the Agony in the garden, when Thy soul was exceeding sorrowful even unto death, and Thy Sweat was as it were great drops of blood falling down to the ground. For us didst Thou bear the cruel kiss of the traitor, and the forsaking of Thy chosen disciples. For us wast Thou falsely accused and unjustly condemned. For us wast Thou mocked and struck, and spit upon. For us didst Thou wear the sharp crown of piercing thorns. For us was Thy sacred Flesh mangled with the scourge. For us didst Thou go forth bearing the Cross until Thou didst sink under the load. For us didst Thou [* even on this day of the week] hang in mortal agony upon the Cross, the nails rending Thy holy Hands and Feet. For us didst Thou pray, "FATHER, forgive them;" for we too have crucified Thee by our sins. For us didst Thou endure the terrible hiding of Thy FATHER'S Face, and the awful death-struggle, and the parting asunder of Soul and Body. O infinite Love, kindle in our cold hearts the flame of love to Thee. And make us glad to be made like unto Thee, if it be Thy will, by sharing in Thy suffering, and walking in Thy path of pain. The servant is not above the Master. As Thou didst suffer, so

* These words are for use on Friday only.

make Thy servants willing to bear all things for Thy sake, who now livest and reignest with the FATHER and the HOLY SPIRIT, one GOD evermore. *Amen.*

XX.

THE DRAWING OF THE CROSS.

MERCIFUL JESUS, who wast lifted up upon the Cross that Thou mightest draw all men unto Thee; have mercy upon Thy sinful servants, and draw them closer to Thyself through the power of Thy blessed Cross. O dear REDEEMER, we are still too far from Thee. We ask Thee with all our hearts to draw us nearer. We would be drawn nearer to Thee in *faith*, learning to know better the precious teaching of the Cross. We would be drawn nearer to Thee in *love*, loving Thee better for Thine infinite love to us. We would be drawn nearer to Thee in *likeness*, copying the pattern of Thy perfect meekness and patience. Draw us, O merciful SAVIOUR, lifted up from the earth upon the Cross,—draw us with the strong cords of Thy love; embrace us with the outstretched Arms of Thy compassion; and through all trials and temptations, in all times of weakness and of danger, keep us close to Thee, and suffer us not to go from Thee; for Thine infinite mercies' sake, who livest and reignest with the FATHER and the HOLY SPIRIT, one GOD, world without end. *Amen.*

XXI.

FOR JOY IN MIDST OF SUFFERING.

O HOLY FATHER, whose dearly-beloved SON "for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right

hand of the throne of GOD," grant to this Thine afflicted servant faith to rejoice even in the midst of suffering. Comfort *him* with the consolations of Thy blessed Spirit. Beget in *him* a "lively hope" of the "inheritance incorruptible, and undefiled, and that fadeth not away," so that *he* may "greatly rejoice, though now for a season, if need be, *he* is in heaviness" through the manifold trials which it hath pleased Thee to lay upon *him*. Yea, may *he* so love, and so believe in, the SAVIOUR, Whom as yet *he* hath not seen, that *he* may be enabled to "rejoice with joy unspeakable and full of glory." It may be Thy will to deny to Thy servant this joy and gladness of heart. Thou mayest see fit that trouble should rather weigh down *his* spirit, and that few rays of light should pierce the cloud of *his* sadness. Yet, O LORD, let not *his* faith fail. If Thou givest *him* joy, let *him* praise Thy holy Name. If Thou deniest it here below, let *him* hope for the fuller joy and glory of heaven. And so let *him* commit *himself* into Thy Hands to do with *him* as Thou wilt, and to bring *him* by the paths of Thy choosing to *his* eternal rest: through JESUS CHRIST our Mediator and Redeemer. *Amen.*

XXII.

FOR ONE UNABLE TO GO TO CHURCH.

O HEAVENLY FATHER, we pray for a blessing upon Thy servant, hindered by infirmity from going up to the house of prayer. Thine Eyes are in every place. Thine Ear is open unto every prayer that is offered in spirit and in truth. Oh be with Thy servant in *his* home, and may *he* find Thy presence ever near to *him*. Thou hast cut off from *him* the privilege of worshipping with *his* brethren in the

congregation. Give *him* much joy and comfort in the prayer of the secret closet. And so bless and guide *him*, O merciful FATHER, that, when the poor imperfect worship of this world is no more, *he* may join for ever in the glorious and perfect worship of the heavenly choirs; through JESUS CHRIST our LORD. *Amen.*

XXIII.

FOR THE AGED.

O HEAVENLY FATHER, who didst bless Thine aged servants Simeon and Anna, suffering them to behold with their eyes the SAVIOUR of the world, and to see Thy salvation; Bless, we humbly pray Thee, this Thy servant in *his* latter days. Give *him* a clear knowledge of *his* SAVIOUR, and a sure faith in that SAVIOUR's merits and sacrifice. Let not *his* mind be clouded over with doubts or darkness. May *his* path be "as the shining light, which shineth more and more unto the perfect day." May *his* end be calm and blessed. Let "Thy servant depart in peace." Suffer *him* not, at *his* "last hour, for any pains of death, to fall from Thee." Guide thou *him* through the valley of the shadow of death. And may *he* pass joyfully from the weakness and weariness of this life to the peace and rest of Paradise; for the sake of JESUS CHRIST our LORD. *Amen.*

XXIV.

FOR THE AGED.

O MERCIFUL FATHER, look down upon Thine aged servant, and bless *him* with all spiritual blessings in JESUS CHRIST. Thou hast led *him*

many years through the wilderness. Oh bring *him* in safety to the promised land. May *his* last days be calm, and peaceful, and bright with heavenly light. If it seem good to Thee, spare *him* all severe pain and suffering, all want and helplessness, all failing of mind and memory. Give *him* a lively faith, and a true love of Thee, and a "hope full of immortality." *His* steps are drawing nigh unto the grave. Oh may they also be drawing nigh unto heaven. And when the "earthly house of this tabernacle" is "dissolved," may *he* find "an house not made with hands, eternal in the heavens;" through our only SAVIOUR JESUS CHRIST. *Amen.*

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XXV.

FOR THE AGED.

(To be used in the Evening.)

THE day is gone, and we give thanks, O LORD. Evening is at hand; make it bright unto us. As day has its evening, so also has life. O LORD, make the evening of life bright unto Thy servant. Cast *him* not away in the time of age; forsake *him* not when *his* strength faileth *him*. Abide with *him*, LORD, for it is toward evening, and the day is far spent of this fretful life. Let thy strength be made perfect in *his* weakness. Day is fled and gone; life too is going. Night cometh: and death cometh also. Near as is the end of day, so too the end of life. We beseech of Thee, O LORD, bless to Thy servant *his* closing days. Make them pure, and peaceful, and sinless, and, if it please Thee, painless. Into Thy Hands, O LORD, we commend Thy servant, spirit, soul, and body. Thou didst make, and Thou didst redeem *him*. Guard *his* lying down and *his* rising up, from

henceforth even for ever. Let *him* remember Thee on *his* bed, and search out *his* spirit. Let *him* wake up, and be present with Thee. We ask all in the Name of our only SAVIOUR JESUS CHRIST. *Amen.* (*From Bishop Andrewes.*)

XXVI.

FOR A YOUNG MAN.

O MERCIFUL FATHER, who chastenest every son whom Thou receivest, we bow before Thee, beseeching Thee to bless this Thy servant now laid upon the bed of sickness. Speak to *his* soul, O LORD, and make *him* to know what Thou wouldest have *him* learn by this sickness. Teach *him* to know *himself*, that *he* may see how sinful and unworthy *he* must be in the sight of a GOD who is of purer eyes than to behold iniquity. Teach *him* to know Thee, that *he* may see how great is Thy love, and how marvellous Thy mercy. Give *him* deep and true sorrow for *his* past sins, and an earnest resolve to lead a new life. Keep *him* from all impurity of thought, word, and deed, and make *him* to fight manfully under Christ's banner against the world, the flesh, and the devil. Restore *him*, if it be Thy gracious will, and may *he* know that it is good for *him* to have been in trouble. Hear our prayers, O LORD, and have mercy on Thy servant; for the sake of JESUS CHRIST our only Mediator and Redeemer. *Amen.*

XXVII.

FOR ONE IN POVERTY.

O MERCIFUL JESU, look down in love and mercy upon Thy servant, who is in sickness and in want.

Help *him*, O SAVIOUR, to remember that Thou hast made poverty a holy state; for though Thou wast rich, yet for our sakes Thou didst become poor. Thy servant hath a place where to lay *his* head, but Thou hadst none. We know, O LORD, that Thy judgments are right, and that Thou hast humbled Thy servant, and suffered *him* to hunger, that Thou mightest feed *him* with manna which *he* knew not of. Teach *him* that man doth not live by bread alone, but by every word which proceedeth out of the mouth of GOD. Help *him* now and evermore to say, "The LORD is my Shepherd, therefore can I lack nothing;" and to believe that goodness and mercy will follow *him* all the days of *his* life, and that *he* shall dwell in Thy house for ever. Bless, O JESU, this Thy servant, with these and all other needful blessings, that, though poor in this world, *he* may be rich in faith and an heir of the kingdom. And bless all who are tried with poverty, O Thou who Thyself wast poor, and now livest and reignest with the FATHER and the HOLY SPIRIT, one GOD, world without end. *Amen.* (*Altered from "Prayers for the Sick and Dying."*)

XXVIII.

FOR ONE IN GREAT PAIN.

O GRACIOUS FATHER, whose dear SON bore for us unspeakable agonies, being scourged, and crowned with thorns, and nailed to the Cross; Have mercy on Thy servant who is now in great suffering, and grant *him* grace to fix *his* eyes upon the Cross, and to find strength there to copy the example of Him who, "for the joy that was set before Him, endured the Cross;" that following *his* Divine

Master through suffering, *he* may follow Him to His eternal glory; through the same Thy Son Jesus Christ our Lord. *Amen.*

XXIX.

FOR ONE IN GREAT PAIN.

O most merciful Saviour, who in Thy bitter Agony didst pray that the cup might, if possible, pass away from Thee, yet didst drink it to the dregs; Thou knowest every pang which Thy servants suffer, and Thou hast compassion upon them. Look down, we pray Thee, on this Thy suffering servant, and, if it may be, take away this cup from *him*, or, if not, give *him* strength to bow *his* head to Thy will, and to drink it, saying, "Not my will, but Thine be done." Hear us, O gracious Saviour, now and evermore. *Amen.*

XXX.

FOR SANCTIFICATION THROUGH SICKNESS.

O holy Father, who chastenest us for our good, that we may be partakers of Thy holiness; Have mercy on this Thy servant, and bless to *him* such chastisement as in Thy love Thou art pleased to lay upon *him*. May it yield the peaceable fruits of righteousness in *him*. May it be the means, under Thy blessing, of stirring in *his* heart a true repentance for all sin. Especially, O Lord, may it wean *him* from that sin which hath most easily beset *him*, that it may no more get the dominion over *him*. So shall *he* confess that Thou of very faithfulness hast caused *him* to be troubled, and evermore give thanks to Thee for Thy mercies; through Jesus Christ our Lord. *Amen.*

XXXI.

IN LONG-CONTINUED SICKNESS.

Most merciful Father, we fall down before Thee, beseeching Thee to bless this Thy servant, whom it hath pleased Thee to try with long-continued sickness. May this tribulation work in *him* patience, and may patience have its perfect work, so that *he* may be able to cast *himself* wholly, and without one rebellious wish, upon Thy all-wise and all-holy will. If *his* days and nights must pass in weariness and painfulness, save *him* from murmuring and repining. If *his* heart faint within *him*, and *he* be cast down in lowness of spirit, let *him* say, "What time I am afraid, I will trust in Thee." If *his* chastisement be long and grievous to be borne, let it yield in *him* "the peaceable fruit of righteousness." Give *him* holy consolations in *his* sufferings. Make Thou all *his* bed in *his* sickness. Quicken in *him* a clear faith to look beyond the things which are seen. Kindle in *him* a bright hope to cheer the darkest hours. And may *he* at last come forth from the furnace of affliction as gold tried in the fire; through Jesus Christ our Lord. *Amen.*

XXXII.

IN LONG-CONTINUED SICKNESS.

O Thou who art the God of patience and consolation, Strengthen this Thy servant in the inner man, that *he* may bear the yoke and burden of the Lord without murmurings or unwillingness. Lord, *he* is unable to stand under the Cross—unable of *himself*: but Thou, O holy Jesus, who didst feel

the burden of it, who didst sink under it, and wert pleased to admit a man to bear part of the load, when Thou underwentest all for him; be Thou pleased to help Thy servant to bear this load of pain and sickness, that *he* may be strongest when *he* is weakest, and may be able, through Thee strengthening *him*, to do and suffer what Thou pleasest. LORD, pity *him*; LORD, sanctify this *his* sickness; LORD, strengthen *him*; Holy JESUS, save and deliver *him*. Thou knowest how often Thy servant hath fallen through pleasure: in Thy mercy and pity let *him* not fall through pain. Oh, let *him* never offend Thee by impatience or an uneasy spirit; but let *him* pass through the valley of tears, the valley of the shadow of death, with safety and peace, with a meek spirit, and a sense of the Divine mercies. Grant this, Eternal GOD, gracious FATHER, for the merits and intercession of our merciful High-Priest, who once suffered for us, and for ever intercedes for us, our most gracious and ever-blessed SAVIOUR JESUS CHRIST. *Amen.* (*From Jeremy Taylor.*)

XXXIII.

FOR THE BLIND.

O JESU, Light of the world, and Sun of righteousness, Look down in mercy upon this Thy servant in *his* blindness. Thou camest to give sight to the blind. Give *him*, we pray Thee, spiritual sight. Shed the rays of Thy blessed truth upon *his* soul. Enlighten *his* mind to discern clearly the things which belong unto *his* peace. Though the bodily eye be in darkness, may the eye of the soul be full of light. May *he* have faith to look "not at the things which are seen, but at

the things which are not seen." Keep *him* from the darkness of sin and ignorance,—from deeds of darkness, and from all dark thoughts. May the light of the glorious Gospel of JESUS CHRIST shine into *his* soul. May *he* walk as a child of the light. And, when the night of this world is ended, may *he* awake up in Thy likeness, and, seeing Thee face to face, enter the light of everlasting day. Hear us, O SAVIOUR, who livest and reignest with the FATHER and the HOLY SPIRIT, one GOD, world without end. *Amen.*

XXXIV.

FOR THE BLIND.

(When there is hope of recovery.)

O FATHER of mercies, who dost not willingly afflict nor grieve the children of men; We acknowledge that it is in wisdom and in mercy that Thou hast been pleased to lay Thy chastening Hand upon this Thy servant. Grant *him* grace, we meekly beseech Thee, to bow with humble and thankful resignation to Thy holy will. Let *him* never rebel against Thy decrees. But, if it be possible, O FATHER, we would beseech Thee to remove this cup from *him*, and to take away this thorn in the flesh. Nevertheless, not as we will, but as Thou wilt. And if not, we know, O FATHER, that Thy grace is sufficient for *him*, for Thy strength is made perfect in weakness. Strengthen *him* to bear *his* cross so long as it is Thy will to lay it upon *him*. And if *he* may not be blessed with restored sight here below, yet may *his* eyes at last "see the King in His beauty," and "behold the land that is very far off;" for the sake of Him who came to be the Light of the world, Thy SON JESUS CHRIST our LORD. *Amen.*

XXXV.

FOR THE DESPONDENT.

"O MOST blessed and gracious GOD, who only canst heal a wounded spirit and quiet a troubled mind, Look with pity upon the misery of Thine unworthy servant—that load of oppression, which *he* feeleth, but is not able to express. Unto Thee do we cry for help, O Thou great Physician of body and soul. Uphold and comfort *his* weak and dejected spirit; strengthen it against all vain fears and terrors; and deliver *him* from all the troubles of mind and scruples of conscience with which *he* is so tormented and oppressed. As Thou alone canst relieve *him*, so unto Thee do we now call for relief. O hear our most earnest supplications; and as Thy servant putteth *his* trust in Thee, make *him* to possess a quiet and peaceful spirit. We ask this, O LORD, as the greatest of blessings Thou canst bestow upon *him*, save the pardon of *his* sins. We ask it because Thou alone canst give it. And if Thou art pleased to glorify Thy goodness by granting this our most earnest request, then we ask Thee to give Thy servant grace to serve Thee faithfully, with a cheerful and most thankful heart, and to glorify Thy Name all the remainder of *his* life; through JESUS CHRIST our LORD. *Amen.*" (*Hickes.*)

XXXVI.

FOR THE DESPONDENT.

O HOLY and gracious FATHER, we come to Thee for mercy and help. Pitifully behold the sorrows of Thy servant. May *he* remember that Thy well-beloved SON felt in all its agony that which

now weigheth down *his* spirit within *him*. May *he* think of Him, who, though "being in the form of GOD," yea, and "equal with GOD," yet suffered in the flesh the hiding away of Thy face from Him, and cried, "My GOD, my GOD, why hast Thou forsaken Me?" If it please Thee that *he* should suffer this bowing down of spirit, yet let *him* never be tempted to despair; save *him* from faithless and rebellious thoughts; let *him* never fall from Thee. If *his* heart be troubled with fear, yet grant *him* strength and faith to say, "Nevertheless, though I am sometime afraid, yet put I my trust in Thee." May *he* believe that this affliction is permitted by Thee, to prove *his* faith and *his* love, and is no sign of Thy displeasure. Teach *him* to remember that, "whom the LORD loveth He chasteneth, and scourgeth every son whom He receiveth." And when this short and weary life is over, give *him*, we beseech Thee, an inheritance with the saints in light; for the sake of JESUS CHRIST, our Mediator and Redeemer. *Amen.*

XXXVII.

FOR THE DESPONDENT.

O HOLY JESU, we fall down before Thee, and beseech Thee to have mercy upon Thine afflicted servant. Lift from *him*, if it might be, the heavy burden of *his* affliction. Thou wast "despised and rejected of men, a Man of sorrows, and acquainted with grief." Thou hast "borne our griefs, and carried our sorrows." "We have not an High Priest which cannot be touched with the feeling of our infirmities." Thou knowest every pain and pang that rends the heart. Thou knowest the heaviness which boweth down Thy

servant's soul. O Thou, whose soul was "exceeding sorrowful, even unto death," look in mercy upon *his* great sorrow. Pardon in *him* all faithless thoughts and fears, and dispel them by Thy grace. Lift from above *his* head the dark cloud of despair, and let the bright sunshine of Thy love shine round about *him*. Teach *him* to trust Thy word, and to believe in Thy promises, and let *him* not be cast down overmuch by the feelings of *his* own weak and sinful heart. Teach *him* to look from *his* own wounds to Thy blessed Cross, and may *he* find healing, and comfort, and peace, as and when Thou seest fit. May *he* remember that it is not *his* own feelings, but Thy promises, which are the pledge of everlasting salvation. And, if *he* may not know here joy and peace in believing, may *he* nevertheless enter at length into the joy of *his* LORD, and the perfect peace of Paradise; there to dwell with Thee, who livest and reignest, with the FATHER and HOLY SPIRIT, one GOD evermore. *Amen.*

XXXVIII.

FOR ONE FEELING LONELINESS.

O MOST gracious FATHER, who hast given to Thy servant a heavy burden to bear alone, Strengthen *him*, we pray Thee, to be able to bear it with humble patience. If it be Thy will that *he* should have little earthly comfort and support, fill *his* soul with heavenly consolations: if Thou allottest to *him* many long and weary hours of sickness, let *him* feel evermore Thy presence with *him*. Teach *him* that *he* is never really alone, since Thou art near. Give *him* the power to meditate upon Thee, and to spend *his* hours of loneliness in blessed

communing with Heaven. May a bright hope gild the clouds of *his* darkest days, and may *he* feel that, though heaviness may endure for a night, yet joy cometh in the morning, even the fulness of joy which is in Thy presence for evermore. Hear us, O merciful FATHER, for the sake of Him who was a "Man of sorrows and acquainted with grief," our blessed Redeemer, JESUS CHRIST. *Amen.*

XXXIX.

IN SUDDEN DANGER.

O MOST gracious FATHER, we fly unto Thee for mercy in behalf of this Thy servant, now lying under the sudden visitation of Thy Hand. If it be Thy will, preserve *his* life, that there may be place for repentance; but if Thou hast otherwise appointed, let Thy mercy supply to *him* the want of the usual opportunity for the trimming of *his* lamp. Stir up in *him* such sorrow for sin, and such fervent love to Thee, as may in a short time do the work of many days; that among the praises which Thy saints and holy angels shall sing to the honour of Thy mercy through eternal ages, it may be to Thy unspeakable glory that Thou hast redeemed the soul of this Thy servant from eternal death, and made *him* partaker of the everlasting life, which is through JESUS CHRIST our LORD. *Amen.* (*American Prayer-Book.*)

XL.

BEFORE AN OPERATION.

O LORD, in whose all-wise Hands are life and death, and health and sickness, by whose bless-

ing the skill of man can alone prevail, We beseech Thee, have mercy upon Thy servant, and prosper the means that shall be taken for *his* recovery. Strengthen *him*, O LORD, to bear such trial as is appointed *him*; and enable *him* humbly and trustfully to commit *himself* into Thy Hands, to do with *him* as shall seem to Thee best. Help *him*, in the hour of pain and peril, to keep before *him* the memory of our crucified Redeemer; and by His Agony and Bloody Sweat, by His Cross and Passion, good LORD, deliver *him*. O LORD, forsake *him* not. O LORD, support *him* in *his* need. O LORD, make Thou all *his* bed in *his* sickness; and may this and all things work together for *his* eternal good; through our LORD and SAVIOUR JESUS CHRIST. *Amen*.

XLI.

FOR THE IMPENITENT.

O GOD, whose mercy is as great as our unworthiness, We implore Thee, for the sake of JESUS CHRIST, be merciful to this Thy servant. Waken in *him* a deep sense of sin, and an earnest repentance. Turn *him*, O LORD, that *he* may be turned unto Thee. Make *him* to see and to long for the one thing needful. Make *him* to know the things that belong unto *his* peace. May *he* feel the awful reality of death, and of a heaven or hell after death. Fix in *his* mind, O merciful FATHER, Thy blessed promise to those that truly repent, "Though your sins be as scarlet, they shall be as white as snow." Wash away, we pray Thee, the stains of *his* sins, that they may be remembered no more. Make *him* so truly

penitent, that, if it please Thee to raise *him* up again, *he* may lead a new life, in Thy fear and to Thy glory; or else, so prepare *him* against the day of death, that *he* may depart hence with a sure trust in Thy blessed Son, and a peaceful hope of the resurrection at the last day. Hear us, O Father, for the sake of Him who died to save us from eternal death, Thy Son, Jesus Christ our Saviour. *Amen.*

[Some of the Confessions (see pp. 66–69) are appropriate for the Impenitent.]

XLII.

TO BE USED WITH THE FRIENDS OF ONE WANDERING IN MIND, AND UNABLE TO PRAY FOR HIMSELF.

(If previously of a good life.)

Merciful Lord, whose thoughts are not as our thoughts, neither Thy ways as our ways, We humbly bow before Thy wisdom which hath stricken this Thy servant. We know that Thou of very faithfulness hast caused *him* to be troubled. O Lord, let it be Thy pleasure to deliver *him*. make haste, O Lord, to help *him*. Thy servant can no longer take delight, nor find comfort, in the offering of prayer and praise. *He* may not now draw nigh to Thee in the holy Communion of *his* Saviour's all-prevailing Sacrifice; yet, O Father, Thou hast not left *him* nor forsaken *him*. Thou still watchest over *him* with Thy Fatherly love. Hear, we pray Thee, Thy dear Son's holy intercessions for *him*. Yea, O Father, we sinners would ourselves make intercession for *him*, unworthy though we are to be heard. For Jesus' sake hear us when we pray for our afflicted

brother. Grant unto *him* all things needful for *him*. Above all, grant unto *him* pardon and mercy and salvation in the great day. We know not whether Thou wilt be pleased to restore to *him* the blessing of a conscious mind in this world. Be it as Thou wilt, not as we will; yet, oh! may *he* wake in the next world to a glorious resurrection, and know even as *he* is known. And, O merciful FATHER, grant to us Thy servants, who now pray to Thee, freedom, if it may be, from all loss of mind and memory, and grace to use all our powers to Thy glory; through JESUS CHRIST, our only LORD and SAVIOUR. *Amen.*

XLIII.

TO BE USED WITH THE FRIENDS OF ONE WANDERING IN MIND, AND UNABLE TO PRAY FOR HIMSELF.

(If previously of a bad life.)

O GRACIOUS FATHER, who in Thy wisdom leadest us in paths that we know not, We commend to Thy great mercy this our afflicted *brother*. It hath pleased Thee to take from *him* the power to pray. Oh! hear, we beseech Thee, the unworthy prayers of Thy servants who make intercession for *him*. Thou hast bidden us to pray one for another. Thou hast promised that, if we ask, Thou wilt give life unto them that sin not unto death. O merciful FATHER, pardon, we earnestly entreat Thee,—pardon, if it may be,—the past sins of Thy servant for the sake of the infinite merits of Him who shed His precious Blood upon the Cross for us. Impute them not unto *him*. Magnify Thy mercy in forgiving one who cannot now seek forgiveness. Deliver *him* from the wrath to come. Let not this soul, for which Thy beloved SON gave

His life, perish everlastingly. And, O gracious FATHER, teach us, to whom Thou dost yet grant the power to repent and to pray, to seek Thee truly while the day of salvation lasteth, knowing that the night quickly cometh, in which no work of grace may be done. May we so live as we should wish to die; and so die that we may rise with a joyful resurrection at the last day; for the sake of our only Mediator and Redeemer, JESUS CHRIST. *Amen.*

XLIV

FOR THE ATTENDANTS ON THE SICK.

MERCIFUL LORD, we beseech Thee to strengthen and support Thy servants who are called to tend the sufferer, and to watch beside the bed of sickness. Give them grace to fulfil their task with patient endurance and with loving tenderness. Comfort them in their weariness with the comfort of Thy blessed SPIRIT. Teach them how good and blessed a thing it is to be permitted to minister to the wants of the sick and suffering. May this season of self-denying labour be a season of much spiritual welfare to their own souls. May they learn lessons which shall be blest to themselves. May they learn to number their days, and to seek the things above, and to choose the one thing needful, while health and strength are given to them: so that, when they shall in their turn be called to suffer and die, they may be able, with lowly submission and loving trust, to commit themselves into Thy hands to do with them what Thou wilt; through JESUS CHRIST our LORD. *Amen.*

Prayers before Holy Communion.

I.

THE LORD'S PRAYER EXPANDED.

Our Father, most loving and gracious, **which art in heaven,** yet didst send Thy dearly beloved Son to take our flesh here on earth, **Hallowed be Thy Name** in the holy lives and conduct of all who name the Name of Christ. **Thy kingdom come,** that all men may know Him who gave Himself for them. **Thy will be done in earth** by the showing forth of Thy dear Son's Death till He come, **as it is in heaven,** where the Lamb that was slain is for ever worshipped and adored. **Give us this day our daily bread,** feeding our souls with the precious Food of the Body and Blood of Christ. **And forgive us our trespasses** in all past neglects and unworthy Communions, **as we forgive them that trespass against us,** seeking to be one with all men in the bonds of Christian fellowship. **And lead us not into temptation,** saving us from all irreverence, all unbelief, all coldness and deadness of heart: **But deliver us from evil,** rescuing us from the power of all those sins which have had dominion over us, and granting us such freedom from bodily pain and sickness as may be good for us: **For Thine is the kingdom, the power, and the glory, for ever and ever. Amen.**

II.

BEFORE A FIRST COMMUNION.

(After neglect.)

O MERCIFUL JESUS, who didst give Thy most precious Body and Blood upon the Cross for our salvation; We thank Thee that Thou hast moved this Thy servant to draw nigh to that blessed Feast, in which Thou dost feed us with those holy mysteries. Grant, O LORD, that *he* may "with a true penitent heart and lively faith receive that holy Sacrament." Forgive, we beseech Thee, *his* past disobedience to Thy loving command. May this and all *his* other sins—many and grievous—be atoned for by the all-prevailing Sacrifice offered for the sins of the whole world. Thou hast promised, "Him that cometh unto Me I will in no wise cast out." Cast not out this Thy servant, who cometh unto Thee confessing *his* unworthiness, and seeking mercy and reconciliation. Oh! make *him* a partaker of all the benefits of the Sacrifice of Thy all-holy Death. May *he* discern the LORD'S Body. May *he* "spiritually eat the Flesh of CHRIST, and drink His Blood," that so *he* may have eternal life abiding in *him*. Hear us, O blessed JESUS, who livest and reignest with the FATHER and the HOLY GHOST, One GOD, world without end. *Amen.*

III.

BEFORE A FIRST COMMUNION.

(For a young person.)

O MERCIFUL SAVIOUR, who not only didst die for us, but also dost give Thyself to be our

spiritual food and sustenance, we pray Thee to look down in mercy upon this Thy child, [*or* servant,] who most earnestly desires to be admitted to Thy holy feast. Thou hast said that Thou wilt not cast out any that come unto Thee. Give Thy child [*or* servant] faith truly to come to Thee. Accept *him*, O blessed JESU, for Thine own merits' sake. Make *him* partaker of Thy priceless Sacrifice. Feed *him* with the Bread of Life, which cometh down from heaven. Cleanse *him* in the fountain of Thy Blood. Receive *him* into the fellowship of Thy saints. Make Thyself known to *him* in the Breaking of bread. O most gracious SAVIOUR, take Thy child [*or* servant] to Thyself, and let *him* never more be separated from Thee, in this world or in the world to come. *Amen.*

IV.

O LORD JESU, GOD and MAN, who didst feed five thousand with five loaves; feed Thy servants, we pray Thee, with the mystic food of Thy Body, which Thou didst give for the life of men. *Amen.*

O LORD JESU, who art the true Bread of Life; evermore nourish and strengthen our souls by imparting to them Thyself. "Give us this day our daily Bread." *Amen.*

O LORD JESU, who didst say, "Whoso eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day;" grant to Thy servants that they may so eat and drink that they may live for evermore. *Amen.*

O LORD JESU, who didst take bread, and say, "This is My Body;" may we so eat as

discerning Thy Body, that we fall not into condemnation. *Amen.*

O Lord Jesu, who didst take the cup, and say, "This is My Blood;" may we so drink as that Thy Blood may cleanse us from all sin. *Amen.*

O Lord Jesu, who didst say, "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest;" make Thy servants so to come unto Thee that they may find rest unto their souls. *Amen.*

O good Shepherd, Lamb of God, Bread of Life, have mercy upon us, hear us, and accept us, now and evermore. *Amen.*

V.

O holy Saviour, who didst command Thy disciples to partake of the holy Sacrament of Thy most blessed Body and Blood, we would in humble thankfulness obey Thy gracious command. Accept, we pray Thee, this Thy servant, who now desires to be a partaker of this blessed Sacrament. Thou didst eat and drink with publicans and sinners. Refuse *him* not, though *he* be but as one of these. Give unto *him* the marriage-garment, that *he* may come holy and clean to such a heavenly feast. May *he* draw nigh with faith, and take this sacrament to *his* comfort. May *he* find in it strength for all *his* trials, and consolation for all *his* troubles. May it bring to *him* peace and joy, through the power of the Holy Ghost. May *he* realise *his* Saviour's Presence, and learn new lessons of *his* Saviour's love. Strengthen and refresh *his* soul by Thy most precious Body and Blood. Join *him* anew unto Thyself, and to Thy

spiritual Body, which is the blessed company of all faithful people. And make this holy feast to be to *him* a pledge and foretaste of the great marriage supper of the Lamb. Hear Thy unworthy servants, O blessed JESUS, who livest and reignest with the FATHER and the HOLY GHOST, one GOD, for ever and ever. *Amen.*

VI.

O BLESSED JESU, our LORD and our GOD, who hast purchased us by Thine own Blood, we are about to obey Thy dying command, and to do this holy service in remembrance of Thee. We desire, O our crucified SAVIOUR, to make remembrance before GOD of Thine all-precious Sacrifice, and to plead and offer it before the heavenly Throne, as our only plea and atonement. As Thou art evermore interceding for us above, presenting before the eternal FATHER Thy sacred Body with its blessed wounds, so would we pray for acceptance through the same all-prevailing Sacrifice. O Lamb of GOD, slain for us, we crave and long for a share in Thy glorious merits. O CHRIST, our Passover, sacrificed for us, with desire do we desire to eat this Passover with Thee. We desire to be fed, nourished, strengthened, with the precious sustenance of Thy Body broken and Blood shed for us. Receive us, unworthy though we are, and make us partakers of Thy all-holy Sacrifice; who livest and reignest with the FATHER and the HOLY GHOST, one GOD evermore. *Amen.*

Prayers after Holy Communion.

I.

PSALM ciii.—Praise the LORD, O my soul.

(See p. 54.)

II.

THANKS and praise be to Thee, O LORD. Keep Thy servants, O heavenly FATHER, in all their ways, and may they so live that men may take knowledge of them that they have been with JESUS. "Thou art a place to hide me in: Thou shalt preserve me from trouble: Thou shalt compass me about with songs of deliverance." *Amen.*

III.

BLESSED JESU, who hast vouchsafed to receive Thy sinful servants to Thy most holy Feast, keep them evermore by Thy grace. *Amen.*

Blessed JESU, who hast graciously fed Thy servants with heavenly manna, lead them in the narrow way, that they lose not the promised land. *Amen.*

Blessed JESU, who hast in mercy washed Thy servants' sins away in the sacred Blood of Thy all-holy Sacrifice, keep them clean and pure from wilful sins. *Amen.*

Blessed JESU, who hast taken Thine unworthy servants into the Blessed Communion of saints, uniting them in holy fellowship with Thyself, and with all Thy faithful people throughout the world, and with all Thy blessed saints departed, make

them to walk worthy of their high and holy calling. *Amen.*

Blessed JESU, who hast given to Thy servants a share in Thy precious Cross and Passion, strengthen them to bear their cross after Thee, and in the hour of suffering and of death,

Good Lord, deliver them. *Amen.*

Prayers during Recovery.

I.

IN PARTIAL RECOVERY.

O God, in whose hands are life and death, and health and sickness, we heartily thank Thee for aiding this Thy servant with Thy mighty arm. We thank Thee for easing *his* pain, and taking away *his* great danger, and granting *him* a longer time for drawing nigh unto Thee, and showing forth *his* thankfulness. Thou, Lord, knowest what is best for us; yet oh hear us for Christ's sake, when we pray for a continuance of Thy mercy. Restore *him* to health, if it seem good to Thee. And let *him* never, O holy Father, forget the awful voice of this warning message of sickness; but, whether *his* time among us be long or short, let *him* live with a more constant thought of death and a better preparation for eternity; through Jesus Christ our Lord. *Amen.*

II.

A THANKSGIVING FOR THE BEGINNING OF A RECOVERY.

Great and mighty God, who bringest down to the grave, and bringest up again; We bless Thy wonderful goodness for having turned our heaviness into joy, and our mourning into gladness, by restoring this our *brother* to some degree of *his* former health. Blessed be Thy Name that Thou didst not forsake *him* in *his* sickness; but didst visit *him* with comforts from above; didst support *him* in patience and submission to Thy will; and at last didst send *him* seasonable relief.

Perfect, we beseech Thee, this Thy mercy towards *him;* and prosper the means which shall be made use of for *his* cure; that, being restored to health of body, vigour of mind, and cheerfulness of spirit, *he* may be able to go to Thine house, to offer Thee an oblation with great gladness, and to bless Thy holy Name for all Thy goodness towards *him;* through JESUS CHRIST our SAVIOUR, to whom, with Thee and the HOLY SPIRIT, be all honour and glory, world without end. *Amen.* (*American Prayer-Book.*)

III.

THANKSGIVING FOR RECOVERY.

O MOST gracious and loving FATHER, we humbly fall down before Thee, and render unto Thee our heartfelt thanks for Thy great mercy to this Thy servant, in raising *him* up from the bed of sickness, and granting *him* the blessing of renewed health and strength. We are not worthy of the least of Thy mercies, yet Thou pourest Thy benefits upon us; glory to Thy Name! For all temporal mercies to Thy servant—for removal of danger, for ease of pain, for restoration to those near and dear to *him*—we bless Thee and praise Thee, O FATHER. But yet more for all spiritual blessings and mercies,—for the precious lessons of the sick-bed, for the chastisement of Thy loving Hand, for the refining fire of trouble and suffering. O LORD, we thank Thee: help our unthankfulness. Make us more thankful for Thy great and undeserved mercies, and more deserving of them; through JESUS CHRIST our dear Redeemer. *Amen.*

N.B.—*The* General Thanksgiving *may be fitly used for Recovery from sickness.*

Resolutions.

[N.B.—*These Resolutions may be had separately on a Card. They may be solemnly made and signed by one recovering from sickness, in the presence of the Clergyman as witness.*]

I, AN unworthy servant of JESUS CHRIST, in thankful remembrance of GOD's mercy to me, and humbly desiring to lead a new life, do thus solemnly resolve:—

1. That I will pray morning and night kneeling, collecting my thoughts first, and remembering that I am going to speak to GOD.

2. That I will examine myself every night as to my besetting fault or faults.

3. That I will read attentively some verses of the Bible daily.

4. That I will attend the public worship of the Church as often as I can, and, when prevented, will try to say some part of the service at home.

5. That I will be a regular and devout communicant.

6. That I will think of GOD sometimes during the day, offering up secret prayer or thanks to Him.

Remember, O my soul, that

"It is appointed unto men once to die, but after this the judgment."

"To me to live is CHRIST, and to die is gain."

Service for the Dying.

When the sick person is very near death, short sentences and ejaculations, uttered slowly and solemnly, and sometimes only at intervals, will be found better than longer devotions. The first portion of the following service is intended to be so used by the Minister standing.

FROM THE PSALMS.

Be not Thou far from me, O Lord: Thou art my succour; haste Thee to help me.

O keep my soul, and deliver me.

Forsake me not, O Lord my God: be not Thou far from me. Haste Thee to help me, O Lord God of my salvation.

Save me, O God: for the waters are come in, even unto my soul.

Forsake me not, when my strength faileth me.

Comfort the soul of Thy servant: for unto Thee, O Lord, do I lift up my soul.

Into Thy Hands I commend my spirit: for Thou hast redeemed me, O Lord, Thou God of truth.

The Lord is my light, and my salvation: whom then shall I fear? The Lord is the strength of my life; of whom then shall I be afraid?

This God is our God for ever and ever: He shall be our guide unto death.

Thou shalt guide me with Thy counsel: and after that receive me with glory.

My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

Yea, though I walk through the valley of the

shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff comfort me.

With Thee is the well of life: and in Thy light shall we see light.

Thou shalt show me the path of life; in Thy presence is the fulness of joy: and at Thy right Hand there is pleasure for evermore.

As for me, I will behold Thy presence in righteousness: and when I awake up after Thy likeness, I shall be satisfied with it.

FROM ST. JOHN'S GOSPEL.

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.

I am the Good Shepherd: the Good Shepherd giveth His life for the sheep.

My sheep hear My voice; and I know them, and they follow Me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My Hand.

Let not your heart be troubled: ye believe in God; believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto Myself: that where I am, there ye may be also.

Because I live, ye shall live also.

Father, I will that they also, whom Thou hast given me, be with me, where I am; that they may behold My glory.

FROM ST. PAUL'S EPISTLES.

Part I.

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea, rather, that is risen again, who is even at the right Hand of God, who also maketh intercession for us.

I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.

Now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by Man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

FROM ST. PAUL'S EPISTLES.

Part II.

Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

To me to live is Christ, and to die is gain. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.

When Christ, who is our Life, shall appear, then shall ye also appear with Him in glory.

I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.

There remaineth . . . a rest to the people of God.

FROM THE REVELATION OF ST. JOHN.

Fear not; I am the First and the Last. I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Be thou faithful unto death, and I will give thee a crown of life.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the Book of Life, but I will confess his name before My FATHER, and before His angels.

Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.

I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the LORD from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

GOD shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away.

Behold, I come quickly, and My reward is with Me.

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, LORD JESUS.

The three following selections may be used when the dying person has given no previous evidence of sincere repentance.

FROM THE PSALMS.

TURN Thee, O LORD, and deliver my soul: O save me for Thy mercy's sake. For in death no man remembereth Thee, and who will give Thee thanks in the pit?

O remember not the sins and offences of my youth: but according to Thy mercy think Thou upon me for Thy goodness.

For Thy Name's sake, O LORD, be merciful unto my sin, for it is great.

Turn Thee unto me, and have mercy upon me, for I am desolate and in misery.

Look upon my adversity and misery; and forgive me all my sin.

I said, I will confess my sins unto the LORD: and so Thou forgavest the wickedness of my sin.

Put me not to rebuke, O LORD, in Thine anger: neither chasten me in Thy heavy displeasure.

My wickednesses are gone over my head; and are like a sore burden, too heavy for me to bear.

My sins have taken such hold upon me that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

LORD, be merciful unto me: heal my soul, for I have sinned against Thee.

O remember not our old sins, but have mercy upon us, and that soon, for we are come to great misery.

Deal Thou with me, O LORD GOD, according unto Thy Name; for sweet is Thy mercy.

Out of the deep have I called unto Thee, O LORD: LORD, hear my voice.

If Thou, LORD, wilt be extreme to mark what is done amiss, O LORD, who may abide it?

For there is mercy with Thee: therefore shalt Thou be feared.

Enter not into judgment with Thy servant: for in Thy sight shall no man living be justified.

FROM THE PROPHETS.

COME now, and let us reason together, saith the LORD, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

O LORD, correct me, but with judgment; not in Thine anger, lest Thou bring me to nothing.

Turn Thou us unto Thee, O LORD, and we shall be turned.

O reject me not utterly, and be not exceeding wroth against Thy servant.

I have no pleasure in the death of him that dieth, saith the LORD GOD: wherefore turn yourselves, and live ye.

To the LORD our GOD belong mercies and forgivenesses, though we have rebelled against Him.

Come, and let us return unto the LORD: for He hath torn, and He will heal us; He hath smitten, and He will bind us up.

Therefore also now, saith the LORD, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the LORD your GOD: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil.

GOD retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us: He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.

FROM THE NEW TESTAMENT.

Thou shalt call His name Jesus, for He shall save His people from their sins.

Come unto Me, all ye that labour and are heavy laden, and I will give you rest.

They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners, to repentance.

Behold the Lamb of God, which taketh away the sin of the world.

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

I am the Door: by Me if any man enter in, he shall be saved.

I am the Good Shepherd: the Good Shepherd giveth His life for the sheep.

Repent and be converted, that your sins may be blotted out.

Believe on the Lord Jesus Christ, and thou shalt be saved.

There is none other name under heaven given among men, whereby we must be saved.

All have sinned, and come short of the glory of God; being justified freely by His grace, through the redemption that is in Christ Jesus.

God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.

O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.

Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled unto

God. For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.

My grace is sufficient for thee; for My strength is made perfect in weakness.

By grace are ye saved through faith; and that not of yourselves; it is the gift of God.

We have redemption through His Blood, even the forgiveness of sins.

God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

The Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins.

Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

OTHER SENTENCES WHICH MAY BE SAID OVER THE DYING.

I.

Fear not: Jesus is with thee.

It is blessed to rest after toil and labour.

The battle is hard, but the crown is bright.

The valley is dark, but the light is shining over the everlasting hills.

Why should we fear to go to Paradise? Hath not Jesus gone before us? Will He not meet us there?

Our Master went not up to glory before He suffered. Let us gladly suffer with Him, and die with Him, if only we may live and reign with Him.

Pain is short; eternity is long.

Death is but the door to life. Would we enter into life? Then let us not fear to pass through the door. It is our dear Saviour who holds it open for us.

Oh joys of Paradise!

Oh rest for the weary!

Oh presence of Jesus!

Oh spirits of just men made perfect!

Oh blissful mansions!

Oh my true home!

Oh my light, and life, and immortality!

Why should I love to linger here in banishment?

Why should I take delight in the chains of my prison-house?

I would flee away, and be at rest.

II.

THE RESURRECTION.

I BELIEVE in the Resurrection of the dead.
A little space of rest, and then the LORD cometh.
He cometh to raise me from my grave;
He cometh to awake me from my sleep.
Glory to His Name.
My hope and my longing are for that blessed day,
When the dead shall be raised incorruptible,
And we shall all be changed.
Oh glorious change!
From corruption to incorruption!
From dishonour to glory!
From weakness to power!
From the natural to the spiritual body!
I *have* borne the image of the earthy:
I *shall* bear the image of the heavenly.
I am in Adam's likeness now:
I shall be like CHRIST.
These dim eyes shall see His glory.
These deaf ears shall hear His voice.
Oh for the day, when it shall be said,
"Enter thou into the joy of thy LORD!"
"Amen. Even so, come, LORD JESUS."

III.

GIVE to Thy faithful servants perfect rest, O merciful LORD; consummate their bliss: and may Thy glorious Light shine upon them for ever.
Hast Thou not said, O LORD of Glory, "Behold, I come quickly, and My reward is with Me?"

Come, glorious JESUS, with all Thy holy Angels, and the bright attendance of rejoicing Saints.

Come, and redeem us poor captives; and lead us away as trophies of Thy victory.

Thus, dearest LORD, will we cry continually unto Thee,

Till Thou art pleased to open those everlasting doors, and to say to our souls,—

"Behold, I am come to pardon and refresh you:

"Behold, I am come to call you to Myself, and give you possession of the inheritance I promised.

"Come, come, ye blessed of My FATHER, receive the kingdom prepared for you.

"Come, come, ye faithful, obedient servants, enter into your Master's joy!" (*Hickes.*)

IV.

HOME.

I AM a stranger and a pilgrim here,
  But I am going HOME.
My earthly tent is almost worn out;
The days of my pilgrimage are almost ended;
  But my HOME is near at hand.
    My steps are feeble;
  But I have not far to go.
I cannot travel much longer;
  But my journey is nearly done.
  It is happy to go HOME.
This wilderness is very wearying;
  The way is hard to find,
  The path is rough and steep,
  The sky is dark and stormy:
But it is very bright at HOME.

There are no clouds at HOME;

No pain, no sickness, no weariness, no sin, no sorrow, can ever come to my HOME.

It is all peace, and joy, and light, and glory, in my HOME.

My FATHER is there, waiting for me:

My SAVIOUR is there, waiting for me:

Many dear ones, who have gone before, are there, waiting for me.

I shall soon be with them:

I shall soon see them:

I shall soon be at HOME.

O my FATHER, take Thy child by the hand, and lead me HOME—to my only HOME, my beautiful HOME, my everlasting HOME. Amen.

PRAYERS *

To be said by the Minister, all kneeling.

I.

HAVE mercy on Thy servant, O LORD. Into Thy Hands we commend *his* spirit, for Thou hast redeemed it, O LORD, Thou GOD of truth. Oh be with *him* in this hour of need. Leave *him* not, neither forsake *him*. Support *him* in Thine everlasting Arms. Guide *him* through the valley of the shadow of death. Bring *his* soul out of prison, that it may praise Thee. Say unto *his* soul, "I am thy salvation." Say unto *him*, "To-day thou shalt be with Me in Paradise." Let *him* know the salvation of JESUS. Let *him* see the goodness of the LORD in the land of the living. O LORD, bid *him* come to Thee. LORD JESUS,

* For some sentences in the following Prayers the Editor is indebted to the "Visitatio Infirmorum" by Cope and Stretton.

receive *his* spirit, and open to *him* the gates of everlasting glory. Let Thy loving Spirit lead *him* forth into the land of righteousness. Send Thine angel to carry *him* to the abode of peace. In the hour of death, and in the day of judgment, Good Lord, deliver *him*. *Amen*.

II.

O Good Shepherd, who gavest Thy life for the sheep, we commit into Thy merciful Hands the spirit and body of this Thy servant. Acknowledge *him*, we humbly pray Thee, as a sheep of Thine own fold, a lamb of Thine own flock, a sinner of Thine own redeeming. Let not the shedding of Thy most precious Blood be in vain for *him*. Wash away the stains of *his* past sins. May *his* robes be made white in the Blood of the Lamb. O most loving Saviour, who lovedst Thine own unto the end, let Thy love be with Thy servant even now, yea, and when *he* passeth through the valley of the shadow of death. Receive *him* into the Arms of Thy mercy, into the blessed rest of everlasting peace. May *his* spirit be in joy, and *his* flesh rest in hope, till Thou come to take *him* to the glorious mansions of our Father's house, there to reign with Thee evermore; to whom, with the Father and the Holy Ghost, be all glory for ever and ever. *Amen*.

III.

Sovereign Lord, our God, Almighty, who willest that all men should be saved, and come to a knowledge of the truth; who desirest not the death of a sinner, but rather that *he* should be converted

and live; we pray and beseech Thee, loose the soul of this Thy servant from every bond, and free it from every curse. For Thou art He that loosest the fettered, and raisest up the crushed, O Thou Hope of the hopeless! Command, therefore, O LORD, that the soul of Thy servant be released in peace, and go to rest in Thine eternal tabernacles with all Thy saints, through Thine only-begotten SON; with whom, and with Thy Holy and life-giving SPIRIT, Thou art one GOD blessed for evermore. *Amen.* (*Eastern Church Office for the dying. Given in Bright's Ancient Collects.*)

IV.

O BLESSED JESUS, whose soul was exceeding sorrowful even unto death, comfort the soul of Thy servant in the hour of suffering and anguish. *Amen.*

O BLESSED JESUS, who didst faint under the Cross laid upon Thy sacred Limbs, strengthen Thy servant to bear the weight of the cross laid upon *him.* *Amen.*

O BLESSED JESUS, who didst suffer the hiding from Thee of Thy heavenly FATHER'S presence, give Thy servant faith to trust even when fear cometh upon *him.* *Amen.*

O BLESSED JESUS, who didst suffer a cruel and shameful death upon the Cross, support Thy servant in the hour of death.

O BLESSED JESUS, whose SPIRIT went among the spirits of the dead, meet the spirit of Thy servant [this day] in Paradise. *Amen.*

O BLESSED JESUS, whose sacred Body rose again on the third day from the dead, raise Thy servant in the glorious resurrection of the just. *Amen.*

O BLESSED JESUS, who didst ascend up into the heaven of heavens, whence Thou camest, take Thy servant with Thee at that day to the kingdom of glory and of bliss. *Amen.*

V.

By Thine Agony and bloody Sweat, by Thy Cross and Passion, by Thy precious Death and Burial, by Thy glorious Resurrection and Ascension, and by the coming of the HOLY GHOST;

Good LORD, deliver *him.*

In all time of pain and anguish, of mind or body; in all assaults of the kingdom of darkness; in all deep waters of suffering; in the hour of death, and in the day of judgment;

Good LORD, deliver *him.*

When death is very near, the

COMMENDATORY PRAYER

should be used.

O ALMIGHTY GOD, with whom do live, &c. (*Visitation of the Sick*, see p. 10.)

The following

COMMENDATION

may also be used.

"I COMMEND thee to Almighty GOD, dearest *brother*; and to Him, whose creature thou art, I commit thee: that when thou hast paid the debt of humanity, thou mayest return unto Him who hath formed thee of the dust of the ground.

"May CHRIST, who was crucified for thee, deliver

thee from all torment. May CHRIST deliver thee from eternal death, who deigned to die for thee. May CHRIST, the SON of the living GOD, place thee for ever within the green and pleasant places of His own Paradise; and may the true Shepherd recognise thee among His sheep. May He absolve thee from all thy sins; and set thee on His right hand in the inheritance of His elect. Mayest thou behold thy Redeemer face to face; and for ever standing in His presence, mayest thou behold with blessed eyes the very Truth. Set among the companies of the blessed, mayest thou enjoy the sweetness of Divine contemplation for ever and ever. Amen." (*From the Breviary. Given by Is. Williams, "On the Passion"; conclusion.*)

If life is prolonged, and the Minister remains with the dying person, he may use some of the following

EJACULATIONS

standing.

RIGHT dear in the sight of the LORD is the death of His saints.

It is the LORD: let Him do what seemeth Him good.

Not my will, O GOD, but Thine be done.

The souls of the righteous are in the Hand of GOD, and there shall no torment touch them.

The righteous live for evermore: their reward also is with the LORD, and the care of them is with the Most High.

Therefore shall they receive a glorious kingdom, and a beautiful crown, from the LORD'S Hand.

I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead

which die in the LORD: even so saith the Spirit, for they rest from their labours.

FATHER, into Thy hand I commend my spirit.

LORD JESUS, receive my spirit.

The LORD gave, and the LORD hath taken away: blessed be the Name of the LORD. Amen.

Prayers after a Death.

I.

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give Thee hearty thanks for that it hath pleased Thee to deliver this our *brother* out of the miseries of this sinful world; beseeching Thee that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom: that we, with all those that are departed in the true faith of Thy Holy name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.* (*Burial Service.*)

II.

O merciful God, the Father of our Lord Jesus Christ, who is the Resurrection and the Life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in Him, shall not die eternally; who also hath taught us, by His holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in Him: We meekly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall

depart this life, we may rest in Him, as our hope is this our *brother* doth; and that, at the general Resurrection in the last day, we may be found acceptable in Thy sight; and receive that blessing which Thy well-beloved SON shall then pronounce to all that love and fear Thee, saying, Come, ye blessed children of My FATHER, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech Thee, O merciful FATHER, through JESUS CHRIST our Mediator and Redeemer. *Amen.* (*Burial Service.*)

III.

O MERCIFUL and loving FATHER, who doest all things well, and of very faithfulness causest Thy children to be troubled; we bow beneath Thy holy will, and accept in humble submission the cross Thou givest us to bear. Thou wilt not blame our human sorrow; for JESUS wept for His friend. Yet suffer us not to be overwhelmed with grief. Give Thy servants a calm and lowly resignation. Help them to say from the heart, "It is the LORD; let Him do what seemeth Him good." "The LORD gave, and the LORD hath taken away; blessed be the name of the LORD." Bless, O FATHER, this season of sorrow to Thy children's good. May the house of mourning be a school of heavenly learning. Soften by Thy grace the hearts that bleed, and draw them unto Thyself. Wean them more from the world. Fix them more on heaven. And may Thy children know that it is good for them to have been troubled. Hear our prayer, O gracious FATHER, for JESUS CHRIST's sake. *Amen.*

IV.

Merciful Jesu, who didst weep by the grave of Lazarus, and who knowest all human sorrows, be present with Thy sorrowing servants now. Bind up the wounds of their stricken hearts. Let the sunshine of Thy love break through the cloud of their affliction, and a heavenly hope bring light in their darkness. Thou hast loosened one link which bound them to earth: may it now bind them to heaven. Thou hast taken from them for a little while *him* whom they love. Oh, may it be to be united again for ever! Yet even now are they one in Thee. Death cannot sever from Thee. Death only brings Thy servants nearer to Thee. And we believe in the Communion of Saints. In Thee are we all united. In Thee do we all live evermore. Oh, beget in Thy servants a lively hope of the "inheritance incorruptible and undefiled, and that fadeth not away." Fit us by Thy grace for the mansions of our Father's house, where there can be partings no more. Bring us to our only true home. Take us to Thyself, to dwell for ever with all Thy Saints, and to reign with Thee, O Jesu, our Saviour and our King, who ever livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

V.

"O God, whose days are without end, and whose mercies cannot be numbered; Make us, we beseech Thee, deeply sensible of the shortness and uncertainty of human life; and let Thy Holy Spirit lead us through this vale of misery in holiness and righteousness all the days of our life:

that, when we shall have served Thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with Thee our GOD, and in perfect charity with the world. All which we ask through JESUS CHRIST our LORD." *Amen.* (*American Prayer-Book.*)

Prayers for Sick Children.

I.

O GRACIOUS FATHER, whose love is greater than the love of earthly fathers, have mercy upon Thy little child, and in all *his* pain and sickness support and comfort *him*, and make *him* to lie still in Thine everlasting arms; through JESUS CHRIST our LORD. *Amen.*

II.

O MOST merciful and loving FATHER, who knowest our weakness, and wilt not lay upon Thy children more than they are able to bear, look with pity upon this Thy child, upon whom Thou hast sent this sickness. Strengthen *him* to bear it patiently, and by all the sufferings Thou appointest for *him* draw *him* nearer to Thyself, and make *him* fitter for Thy glorious kingdom; through JESUS CHRIST our LORD. *Amen.*

III.

"O LORD GOD, we cry unto Thee in behalf of this child (whom Thou hast) visited with sickness. To Thee in faith and trust we wholly resign *him;* for from Thee alone come healing, and comfort, and strength. O LORD, deliver *him* from all fretfulness and impatience, strengthen *him* in weakness, sustain *him* in pain, and soothe *him* in restlessness. If it be Thy good pleasure to spare *his* life, hasten,

we beseech Thee, *his* recovery, and bless all means that are used thereto. But, above all, O Thou who didst give Thy life for the sheep, keep ever by Thy side this lamb of Thine own redeeming, that, living or dying, *he* may be Thine. LORD have mercy upon *him:* support, cheer, and bless *him*, now and evermore." *Amen.* (*L. Tattiett.*)

IV.

O LOVING JESUS, who lovest little children, and Thyself didst live as a little child upon earth; have mercy upon this Thy child now laid upon the bed of sickness. Thou art the Good Shepherd, and carest for the lambs of Thy flock, leading them tenderly, and bearing them in Thy holy Arms. Oh, bring this Thy child safely through the time of sickness and danger. Teach *him* to be meek and gentle and loving and obedient, like Thyself. Save *him* from all fretfulness and impatience. Let *him* feel that Thou art ever near. Let *him* learn to love Thee better and better. And, if Thou art pleased to restore *him* to health and strength, make *him* to remember Thy goodness evermore, and so to live all *his* days, be they many or few, that *he* may live with Thee, who hast died to save *him*, in the endless bliss and glory of heaven. Hear us, merciful JESUS, who, with the FATHER and the HOLY SPIRIT, livest and reignest one GOD for ever and ever. *Amen.*

V.

FOR A DYING CHILD.

O LOVING and most merciful SAVIOUR, who didst take little children in Thy holy Arms and

bless them; bless, we earnestly pray Thee, this Thy [little] child, whom we would commit into the arms of Thy love. We know that Thou lovest little children, for Thou saidst, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of GOD." This child is Thine. *He* has been made Thine in the waters of Baptism. *He* has been signed with the sign of Thy blessed Cross. Oh [wash *his* soul from every stain which has since passed upon it in this sinful world, and] receive *him* as one redeemed by the infinite merits of Thy atoning Sacrifice. And if it be the will of our heavenly FATHER to call *him* away, oh, take *him* once more into Thy loving Arms, and keep *him* there safe for ever. Thou hast said, "FATHER, I will that they also, whom Thou hast given Me, be with Me where I am." We would humbly bow our heads, and say, "It is well." Let *him* be with Thee, O JESU. We can ask no higher gift than this. Let *him* be with Thee evermore, who livest and reignest with the FATHER, and the HOLY SPIRIT, one GOD, for ever and ever. *Amen.*

Not to be said in the case of an infant.

Litany for a Sick Child.

O BLESSED LORD JESUS, who wast Thyself a Child, have mercy upon this child; save and deliver *him.*

O blessed LORD JESUS, who didst take little children into Thine Arms and bless them; have mercy upon this child; save and deliver *him.*

From all great pain and sickness; from all

weakness and wandering of mind; and from all fears and troubles;

Good Lord, deliver him.

From all fretfulness and ill-temper; from all impatience and obstinacy; and from all disobedience and wilfulness;

Good Lord, deliver him.

From all peevish and unkind thoughts and words and looks; and from every wrong thing that might displease Thee;

Good Lord, deliver him.

By Thy lowly Birth into this world of suffering; by Thy taking upon Thyself to become Man; and by Thy partaking of all our pains and sorrows;

Good Lord, deliver him.

By Thy pure and holy Childhood; by Thy Obedience and tender Love; by Thy Humility and spotless Innocence;

Good Lord, deliver him.

By Thy bitter Agony in the garden; by Thy Crown of thorns; by Thy cruel scourging; and by Thy bearing of the Cross;

Good Lord, deliver him.

By Thy dying upon the Cross for our salvation; by Thy wondrous patience and gentleness; by Thy giving up of Thy Spirit into Thy Father's hands; and by the shedding of Thy most precious Blood;

Good Lord, deliver him.

By Thy Rising again on the third day; by Thy glorious Ascension to the right hand of

God; and by Thy prayers which Thou prayest in heaven for Thy children;

Good Lord, deliver him.

In all time of pain and weakness; in all time of danger and temptation; in the hour of death, and in the day of judgment;

Good Lord, deliver him.

Lord Jesus, have mercy on Thy child, and grant *him* pardon for all *his* many wrong thoughts, and words, and deeds.

Lord Jesus, have mercy on Thy child, and give *him* gentleness and obedience to those set over *him*, and a thankful spirit for all that is done for *his* good.

Lord Jesus, have mercy on Thy child, and help *him* to love Thee, and to pray to Thee, and to copy the pattern of Thy perfect meekness and patience.

O Good Shepherd of the Sheep; that carest for the lambs of Thy flock;

Grant him *Thy peace.*

O Good Shepherd of the Sheep; that carest for the lambs of Thy flock;

Have mercy upon him.

O Christ, hear us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Our Father, &c.
Unto God's gracious mercy, &c.

Prayers after the Death of a Child.

I.

O HOLY FATHER, whose blessed SON in His love to little children said, "Suffer little children to come unto Me, and forbid them not," we thank Thee for this merciful assurance of Thy love; and we praise Thy holy Name that Thou hast been pleased to take unto Thyself the soul of this Thy child, who is now taken from our sight. As *he* was made a member of Thy suffering kingdom here on earth, so we humbly believe Thou hast made *him* a member of Thy glorious kingdom now in Paradise. Help us firmly to believe in Thy wisdom and Thy goodness. May we remember that *he* whom we have lost is taken away from the evil to come, and is safe for ever. We also ask Thee, O FATHER, to make *us* as little children, in humility and innocence, that so we, through Thy grace, may be fit for Thy kingdom, both here in this world, and hereafter in heaven, through Thy dear SON JESUS CHRIST. *Amen.*

II.

AFTER THE DEATH OF A CHILD, WHEN OTHER CHILDREN OF THE FAMILY ARE PRESENT.

O LOVING SAVIOUR, who didst take little children into Thine Arms and bless them, we believe that Thou hast taken our dear *brother* into the Arms of Thy love. Thou lovedst *him* better than we loved. Thou knewest what was best for *him* better than we could know. Thou didst will in

Thy love that *he* should be with Thee where Thou art. We would give *him* up to Thee, though it is hard. We would say "It is well." We would not call *him* back to the temptations and perils of a sinful world. But we ask Thee, O JESUS, to have mercy on us who remain. Oh! make all Thy children to know how short and uncertain their time is. Let them think that, if a child is not too young to die, children too must be ready to die. And may they learn to love Thee and to serve Thee, in obedience and innocence, that so, when Thou callest them away, their eyes may "see the King in His beauty, and behold the land that is very far off;" and they may join the happy band of holy ones, who praise Thee day and night. Hear us, O SAVIOUR, who, with the FATHER and the HOLY GHOST, art one GOD, evermore. *Amen.*

III.

AFTER THE DEATH OF AN INFANT.

O MERCIFUL FATHER, Thou hast taken away the little one Thou gavest. We bow to Thy holy and loving will, and believe that it is best. The child Thou hast taken was Thine, not ours. Thou hadst washed its soul from the stain of its sinful nature in the waters of Baptism, and hadst suffered no wilful sin to dim its brightness and its purity. Who that has known the defilement of sin might not envy its happy innocence? Thou hast taken it home before it knew of a heavenly FATHER'S love, or could speak that FATHER'S Name. Redeemed from among men, it knew not of Him who died that it might live for ever.

Yet it is blessed to learn from Angels the holy lessons a mother's lips can feebly teach. It is blessed to know Thee and Thy dear SON first where there can be no falling away, no hiding of Thy blissful presence, for ever and ever. O holy FATHER, bless Thy sinful servants with Thy grace, that, washed from all their sins in the precious Blood of the Lamb, they may be made meet for an inheritance with the saints in light; for the sake of Thy dear SON, JESUS CHRIST. *Amen.*

Readings.

I.

THE LESSONS OF SICKNESS.

God has laid you on this bed of sickness. It is *His* doing. He has willed it. But God does not like seeing His children suffer. He is not like a cruel tyrant taking delight in giving pain. He means this sickness to be for your good. He is speaking to you in it. It is His way of preaching to you, and He has some very precious lessons to teach you, if you will only try to learn them. Let us see if we can make out what some of these are.

1. God would teach you through this sickness to know yourself. This is the beginning of knowledge. Oh, how blind most of us are to our true state and character! Now God sends some trouble or sickness to open our eyes that we may see what we ourselves are like. It makes us think. We may be going to die soon. At any rate we are laid by for a time, and this affliction has broken in upon our lives, and turned our thoughts from their usual daily course. Now is the time for going over the past, and questioning ourselves, and finding out what we have been, what sort of a life we have been leading, what is the state of our hearts, whether we have been so living as to be fit to die. Sickness bids us examine ourselves. This must not be only about great sins, such as

stealing, or drunkenness, or swearing, or impurity, or quarrelling. We want to know what is the real state of our hearts, whether they have been changed by the grace of GOD, whether they have become humble, and pure, and true, and loving, whether we have been living to GOD and His glory, or to self and our own pleasure. This is the first thing GOD preaches to you through your sickness.

2. Next, GOD is teaching you a lesson of patience. It is very hard for some to be patient under suffering—much harder for some than for others. But this GOD requires of you. He is trying you to see whether you will bow yourself down beneath His hand, and bear the cross humbly and patiently; whether you will say from your heart, "It is the LORD; let Him do what seemeth Him good": "Not my will, O GOD, but Thine be done." Does it seem to you hard to have to bear so much pain, and to be deprived of so much pleasure? Then try to think of two things. Think of JESUS and all He bore, and all He gave up for your sake. If you could look at Him hanging on the Cross with the cruel thorns on His bleeding Brow, and the nails tearing His sacred Hands and Feet, and could only say to yourself, "He bore this for me," I think you would be ashamed to murmur and complain. Then, again, think what this suffering will look like some day. Of what account will you reckon it when you look back on it from eternity? Will it seem heavy and long then? Or will it not seem a "light affliction," and "but for a moment"? Nay, may it not be that you will then bless and praise GOD for this very sickness, which you will see He sent to draw

you nearer to Himself and to heaven. Oh, yes! If we could only see things as they are, we should know that St. James was not wrong when he said, "Behold, we count them happy which endure."

3. God is teaching you that He expects you to do better than you have done. He is purging—that is, cleaning and pruning—the branch, "that it may bear more fruit." He has come, as it were, to seek fruit upon His tree. Oh, how little has He found! If He were to be quite just—*just only*, without being also merciful—might He not say of the tree, "Cut it down, why cumbereth it the ground"? Ah! but He is merciful as well as just. And there is One to plead for the tree. He has not lifted up His axe to cut it down at a stroke. He is even now digging about the roots to loosen them from the hard dry ground. He is even now giving it nourishment, and watering it with the dews of His grace. Will it bear better fruit now if it is spared? You know what the fruit is which God looks for? The fruit of a good life—the fruit of the Spirit. Will God see this fruit if He spares the tree this time? Supposing you are to get better, will it be to lead a new life?

4. God is preaching to you new lessons as to the means of grace. The chief means of grace—that is, the chief ways to get God's grace and help—are Prayer, and Reading the Bible, and the blessed Sacrament of the Lord's Supper. How have these been used in the past? Think a few moments of each. Have you been one who has really prayed? Mind, to say your prayers is not to pray. Have you been in the habit of speaking from your heart to God? Have you

known the peace of entering into your closet, and shutting the door, and praying to your FATHER which is in secret? Have you known the joy of worshipping GOD in the blessed worship of His house? Or have these things been mere outside forms to you? Then as to the Bible, have you cared to read it that you may know GOD's will, and fashion your life as He would have it? Have you ever, in any little way, felt anything like what is meant by the words, "LORD, what love have I unto Thy law: all the day long is my study in it": "My delight shall be in Thy commandments, which I have loved"? And, once more, have you learnt the strength and blessedness of the faithful partaking of the Body and Blood of CHRIST in His holy Sacrament? Have you loved to obey your Master's dying command, "This do in remembrance of Me"? Do you know at all what He meant when He said, "My Flesh is meat indeed, and My Blood is drink indeed"? My poor suffering friend, let me put it very plainly to you as one of the lessons GOD is now desiring to teach you. Without these things you cannot be a true Christian. Without Prayer the soul must die as surely as the body without breath. Without the Bible you must lose your way as surely as a traveller in a thick forest without a guide. Without Holy Communion your soul must be faint and sick as surely as your body without its needful food. Do you forget the words of the LORD Himself? "Except ye eat the Flesh of the SON of Man, and drink His Blood, ye have no life in you": —He meant, no life in your souls.

5. But one lesson more. GOD is teaching

you to prepare to die. Death must come. It may not be now, or soon,—but IT MAY. And it is a very very solemn and awful thing to die. If the soul died as well as the body, it would not be so tremendous a thing. But the soul never dies. And it will surely be a moment full of awe when the soul goes forth to meet its GOD. And suppose that moment were at hand, and you not ready! Oh, put not off this great work of preparation to which GOD is calling you! Prepare to die.

GOD may have more years in store for you. We know not. But this we do know, that He means you so to use this time of sickness that, if you live, you may live unto the LORD, and, if you die, you may die unto the LORD; so that, living or dying, you may be the LORD'S. Oh, may such be the fruit of this His Fatherly chastisement of His child, for JESUS CHRIST'S sake. Amen.

II.

THE PRODIGAL SON.

(FOR THE IMPENITENT.)

I COME to you as GOD'S messenger to speak to you a few very solemn words concerning a matter of life and death.

I must begin with a short question. It is this: Are you fit to die?

I am sure, if you were to answer this question, you would be true and honest enough to say, "No; I am not fit to die." Perhaps you have too much reason to say so. Perhaps you have lived such a life as gives you little ground for thinking

yourself fit to die. You may have been an open sinner; or you may have been hard, and careless, and worldly. I do not come here to judge, or to reproach you, or to cast your sins in your teeth. Thank God, my task is very different. I come to you as a brother sinner, and yet as God's priest bearing His message, to hold out a helping hand to you in God's name, and for the sake of His dear Son. Will you let me help you?

Now, I am taking for granted that you both know and acknowledge your deep sinfulness, and the utterly hopeless state in which you must die, if no help can be found. You would not like to die without hope? Come, then, and let us reason together.

I suppose the question you would like to ask me is this: "Can there be any hope for such as I am?"

Yes, *brother*, there can.

"And is it not too late?"

No; it is never too late, while God gives the power to seek mercy.

Listen to me:—"A certain man had two sons;" —I think you remember the story;—you remember how the younger one left his home, and "wasted his substance in riotous living," and brought himself at last to utter poverty and misery. That young man in the story fell very low indeed. But at last he came to himself, and made a great effort, and determined to arise and go to his father. Now I want you to try to forget the rest of the story, and to think how you would expect the poor prodigal's father to act when he saw him come back, if you knew only that he was a very kind and good father. Would you not be inclined to say, 'If he were a very kind and good

father, he would, perhaps, give his son another trial; and, then, if he behaved well, and showed he was in earnest in trying to lead a new life, he would forgive him'? But the story does not end in that way, as you know. Instead of that, "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." Oh marvellous Love! The father is more ready to forgive than the son is to ask forgiveness! There is no waiting, no fresh trial, no proving of the sincerity of his repentance. The pardon is free, full, instantaneous. And this is, as all know, a picture of GOD and the returning sinner. Well, then, is there not hope for the worst?

There are other places which speak the same thing. Did not Isaiah say, "Come now and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow"? And St. John, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"?

Do you wish to come to this loving FATHER, and to find pardon and mercy? Then lose not a moment. "*Now* is the accepted time."

But you ask, 'How shall I come?'

First, you must come in *repentance*. That is, you must be heartily grieved at the remembrance of your past sins, and heartily anxious to be free from them. A true repentance should be such as, if we should be spared for a new trial, should beget in us new lives. But remember this: if you have not time granted you in which to show forth the sincerity of your repentance before men, GOD needs no such proof. He can see whether it is sincere or not. The prodigal son

was pardoned without showing much fruit of his repentance: so was the dying thief.

Now, as CHRIST's minister, I am ready to help you in this work of repentance, if you will let me. I can help you to question your conscience, so that you may learn better what your sins are. *This may be omitted, if for any reason inapplicable.*

And I can help you still more, if your conscience is troubled with any special sin, and you will unburden your heart to me, for our Church directs, in the Service for the Visitation of the Sick, that "the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter." And I need hardly say, that anything you may say to me, of that sort, will be held sacred, and never known to any other except to GOD.

Then, secondly, you must come to GOD in *faith*; that is, placing all your hope and trust in the Sacrifice of our dear REDEEMER on the Cross, and seeking to be saved through Him alone. You might repent, and confess your sins; but there could be no pardon for those sins, except through the most precious Blood of JESUS CHRIST, which cleanseth from all sin. So that, in coming to GOD, you must come through His dear SON. He is the Way. Think of His love in dying for lost sinners. Think how He was crowned with thorns, and scourged, and nailed to the Cross. Think what untold agonies of soul and body He bore for you, to save you from everlasting death. Ask Him to draw you to Him by the thought of all this love.

Then you will long to do all you can to prove your repentance and your faith, and I hope I may say your love too. You will long to draw

near to the blessed feast, to which your dying SAVIOUR so lovingly invited you. You will say, 'O my SAVIOUR, show me what I can do for Thee. Thou hast done all for me; and all I can now do is to ask Thee to do more,—to forgive, to accept, to bless, to save me. Amen, Amen.'

III.

"RETURN."

I SET myself down to think. I have seemed to hear a voice crying to me "Return." I think GOD has spoken it many times when I have been deaf and would not hear. But now it comes once more. I cannot help hearing. GOD's voice is speaking through this sickness. Oh, I have been so far away! I am not what I once was. I once did love GOD, and did try to serve Him. I prayed once,—oh, such bright happy prayers! And now, alas! how cold, how formal, how careless, my prayers have been! When I was confirmed I did long for GOD's HOLY SPIRIT to help me to fight my battle against the world, the flesh, and the devil. I did make my vow from my very heart, and I did mean to keep it. And now—what a coward I have been! How I have given way to the old enemies! How I have fallen from the grace given me in the Laying-on-of-hands! My communions were once hours of much holy peace and joy; I felt my SAVIOUR was with me. And now,—if I have not fallen away altogether, how unworthily have I come! How little have I realised the blessing I professed to seek! And then what resolutions I have made—and broken! What fresh starts I have made which have come to nothing!

O God, I scarcely know whether I dare cry for mercy. Can there be forgiveness for such as I am? and yet the voice is calling "Return." O God, Thou dost not mock me. Thou dost not bid what I cannot do. And yet I am so weak and faint-hearted that I have not courage to make a fresh start. I have so often failed that I scarcely dare say, "I will arise and go to my Father." And yet there is that voice crying "Return." And oh, what wonderful thing is this that is told me in the story of the Prodigal Son! Why, it is past belief—too good to be true! I never thought before how very wonderful it is. I think, if I had never heard the story before, and some one were telling it to me, and were to come to the point where the poor miserable prodigal arose and went to his father, and were then to stop and say, 'And what do you think the father did?' I think I should say, 'If he were a very kind and good father, perhaps he would give his son another trial, and, if he behaved well this time, he might some day forgive him.' But that is not what Jesus says. Why, when the father saw him a great way off, he ran, and fell on his neck, and kissed him, and could not make enough of him. Oh, marvellous love! And is this a picture of God? Well, I am "a great way off." I wonder, if I made a start, whether He would see me, and run to meet me, and forgive me? Can it really be true?

Now let me think. Jesus came on earth to make God known to us. He knew what God is, for He came from God, and is One with God. And He tells us Himself that all His teaching is only what God sent Him to teach; so when He draws pictures of God's pardoning love, He cannot be mistaken. It *must* be true.

But I am still afraid. I read in God's Word such terrible things about falling away. I am told that "it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." This frightens me. Surely I have had all these blessings, and yet have fallen away.

But then there are so many things on the other side, so many words of comfort for the penitent, that I think the falling away in this terrible passage must mean an entire falling away from, and wilful rejection of, Christ. And it may be also that what is impossible with man is possible with God. For when David fell so grievously, and confessed his sin, did not the prophet assure him, "The Lord also hath put away thy sin"? And was not the Apostle who had denied his Lord three times forgiven and restored? And again, what was the rule Jesus gave for human forgiveness? "Until seventy times seven" times. But is God's forgiveness to be less than man's?

I will read again what the great prophet of old spake in the name of the Lord: "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." Oh, yes: God's great freedom of mercy is not a New Testament teaching only. The Gospel of pardon runs like a golden thread all through the sternness of the Law. Dare I despair when I read, "Come now, and let us reason together, saith the Lord: though

your sins be as scarlet, yet shall they be as white as snow; though they be red like crimson, yet shall they be as wool"? And then I turn to the New Testament, and lo! I read the story of the Cross, and I know that "the Blood of JESUS CHRIST cleanseth from all sin." I must not—I dare not—limit the power of that atoning Sacrifice. I think that precious stream can wash away even *my* sin. "LORD, I believe; help Thou mine unbelief." LORD, I repent; help thou mine impenitence.

But that voice—it is still crying "Return." Yes, and it is written there *after the forgiveness*. GOD does not say, 'Return unto Me, and I *will* blot out as a thick cloud thy transgressions, and as a cloud thy sins.' No, He says, "I *have* blotted out"—"Return." "Return unto Me, for I *have* redeemed thee." Oh, how can I doubt, and linger, and halt? How long, O LORD, how long? Why do I wait? Am I so happy as I am? Do I find the far country so enchanting? Why not to-day? Why not now? Am I not ashamed to stay so long? Let me for a moment suppose it were an earthly father pleading with his son. Let me suppose a son to have been wild and bad, and to have gone away into a far land, and been lost sight of: and let me suppose his father travelling from land to land and from town to town, enquiring and searching, till at last he finds traces of him, and discovers where he is, and gets the address. It is in some low part of some great town in America. The father finds the poor sordid miserable lodging. He mounts the narrow staircase, and knocks. He is trembling with hopes and fears. A voice answers. Yes; it is

his. He opens the door. There is his poor son, sick and weary and in want, and so changed, —so haggard and downcast and hopeless. And the father falls on his neck and cries, 'My son, my son! oh, how I have longed, and toiled, and prayed, for this! And oh, how I have loved you through all, though you thought it not! And as for all the past, it is forgiven. I shall remember it no more. And now will you come home?' *Could that son refuse? And can I?*

IV.

SALVATION.

We all hope to be saved. Yet when we are in health and strength this hope is sadly dim and faint. But sickness turns our thoughts to it, and when we are laid upon a bed of pain we cannot help asking ourselves this question, 'If I were to die, should I be saved?'

Would it not be well to think a little about *being saved* to-day? Are we quite sure that we know what is meant by being saved, and what God's plan for saving us is?

But we must go back for a moment. Why do we need to be saved? Because we are all guilty sinners in the sight of a God who hates sin, and who has told us plainly that "the wages of sin is death." Now some do not feel themselves to be such lost sinners. They have, they say, done no very great sins. They have been sober, and moral, and kind to the poor; they have never wronged any one; they do not see that they are worse than most others. Now those

who think or speak thus are simply blind and ignorant. They do not know what GOD is, what holiness is, what sin is, what their own heart is. Yes, and I have known a dying drunkard, who had lived in the constant neglect of the plainest duties, and had refused to see a clergyman when on his deathbed till the last, declare that he had nothing on his conscience, he had not injured any one, and was not afraid to die. Now I will ask you two or three questions, which may help to show you that sin is something deeper and wider and larger than some think. Have you obeyed the first great commandment, to love the LORD your GOD with all your heart? Have you obeyed the second, to love your neighbour as yourself? Have you lived a life of faith, feeling the presence of GOD with you, and continually looking to Him? Have you lived a life of prayer, loving to speak to GOD from your very heart? Have you been an earnest and regular communicant, seeking to bind yourself closer and closer to your SAVIOUR in the blessed Sacrament of His dying love? Have you kept your *thoughts*, as well as your words and actions, from everything impure, or unkind, or selfish? You see I am asking very wide questions, because holiness is very wide, and sin is very wide. We must not talk of mere *acts* of sin, for what we want to get at is the whole nature and condition and character of our hearts and lives. I am not speaking of *sins*, but of *sin*. And those questions I have asked will be enough to show you how far you are, and have been, from living up to what GOD requires. If you answer them honestly, you will understand well enough how true it is that "there is none righteous, no, not one," for

"all have sinned and come short of the glory of GOD."

But there are two things very terrible about sin. There is, first, its *power*; and there is, secondly, its *guilt*. It has got us in its *power*, so that we know not how to escape. We try to do right, but we are so weak and sinful that we are always failing. 'Shall I ever be good? Shall I ever conquer the sin that is in me?' we cry. But besides this *power* of sin, it makes us, and leaves us, *guilty* before GOD. Sin deserves punishment. "The wages of sin is death." And this too we sorely dread. 'I have sinned against GOD,' we exclaim, 'and how shall I escape everlasting death?' So, you see, we need to be saved. We can't save ourselves. We can't make amends for the past. If we could from this moment change our very nature so as never again, in thought, or word, or deed, to displease GOD, how would that make amends for the past? We should only be doing our duty then, and there all that past sin would remain crying out for punishment. No, we need saving—saving from the power, saving from the guilt, of our sin.

"Thou shalt call His name JESUS, for He shall save His people from their sins." So spake the Angel who foretold the birth of a SAVIOUR. 'JESUS' means 'SAVIOUR.' To speak of being saved is to speak of JESUS; for "there is none other name under heaven given among men whereby we must be saved, but only the Name of our LORD JESUS CHRIST." We point you then to JESUS. We say, like the preacher in the wilderness of old, "Behold the LAMB OF GOD, which taketh away the sin of the world!" Here is our Gospel, our "good tidings of great joy."

God's own Son, who was from everlasting with the Father, left His glory and came to this sinful lost world, born as a human Child, living for thirty-three years upon this earth a sad, painful, suffering life, and then dying on the bitter Cross the most terrible and shameful of deaths, and then rising again and ascending up to heaven, taking with Him His human Body to the abode of His glory, where He ever pleads for His people,—on purpose that He might save us. Oh, wonderful love! He "loved me, and gave Himself for me." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." "*To save sinners*"! Oh, blessed words, full of hope, and peace, and joy! I am a sinner. Then He came to save *me*.

But *from my sins*. Yes; never let me forget that. The Angel does not say, 'He shall save His people from the wrath to come,' but "*from their sins*." This first. Ah, yes! There is no being saved from the *guilt* of sin without being saved from the *power* of sin. There is no future salvation without present salvation. Jesus did not come and die that we might go on sinning, and yet at the end go to heaven. No; "God, having raised up His Son Jesus, sent Him to bless you in turning away every one of you from his iniquities." He has won you grace that you may conquer sin: He has shown you an example that you may follow His steps. But, after all, oh! how little, how imperfect, how sin-stained, is the best we can reach here! Guilty, guilty,—this is the sentence that we deserve, the sentence our own hearts must pronounce against us to the last. And again, we find one ready and mighty

to save. For, "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray, but the LORD hath laid on Him the iniquity of us all." By His Blood He hath reconciled us to GOD. He hath paid the price for us. He hath made atonement for sinners. We flee then to the Cross on which He died. We take there our burden of sin. We ask that the record of our guilt may be washed away in His precious Blood. We cling to Him for pardon and mercy. And we believe, with lowly thankful faith, that "the Blood of JESUS CHRIST cleanseth from all sin."

"Thanks be to GOD for His unspeakable gift!"

V.

THE KNOCKING AT THE DOOR.

"BEHOLD, I stand at the door, and knock."

Who is it who speaks these loving lowly words? Who is it who is standing there so humbly and patiently? I think I need not tell you. But this I will tell you, that He is standing now knocking at the door of your heart. Your sickness is the knocking of His gentle Hand.

What does He want? That also I think you know. He wants to be taken into your heart. He wants to find an entrance there, that He may pass in, and stay with you, and give you all His best and richest blessings. What a wonderful thing it is that He should wish to find a home in such a poor cold bare place as your heart must

seem to Him! Yes, it is a wonderful thing; but it is true.

This is not the first time He has knocked by a great many. Oh, how patient He is! Why has He not gone away long ago, when He found you would not open the door? It is only because He loves you so greatly that He will not go away till there is no more hope.

Oh how blind we are that we see not the blessed Form that is seeking to come in,—that is standing there, in such wondrous humility, His Hands pierced with the nails, His side rent with the spear,—that lowly Form, standing there, outside, waiting—most patiently waiting—till we will open the door and let Him in!

Oh how deaf we are that we hear not the pleading accents of that loving, gentle Voice, so meekly begging to enter! "Behold," it saith, —"Behold, I stand at the door, and knock."

Shame upon us to keep Him waiting there so long! Is this the way to treat Him? Is this the way to behave to Him who comes to us with such a longing desire to be let in that He may bring to us all the riches of His bounty and grace? What if it were some earthly messenger bringing us a handful of gold? Should we care so little then? Should we let *him* wait so long outside? Nay, I think we should run to the door, and open it wide, and ask him eagerly to come in. He would have a hearty welcome. But *This* One—this meek and lowly One, who is waiting there, knocking now and then, hoping to be admitted at last,—*This* is only Jesus—only our Saviour, who gave His life for us. He must wait. It is not worth while being in such a hurry to open the door for *Him*. He brings

no gold in His Hand. He has only got heaven to offer. And heaven is far off. We do not think much of that. He must wait.

Am I not speaking true things? It is the truth (is it not?) that most of us would do more to welcome any one who came to us with a handful of gold, than we will to welcome Him who brings us heaven.

Perhaps you fancy that even if you were ready to open the door of your heart, yet He who has knocked there so often in vain, would never really cross the threshold. Oh, think it not. It is wronging His love to think it. I would that I had some power to open your soul's eye for a moment, that you might see Him standing there waiting—patiently waiting—till even *you* will let Him come in. *He* is ready. *He* is willing to enter. It is *you* who will not open the door. It is *you* who will not believe in His patience, and love, and forgiveness. You may have refused to let Him pass in again and again—refused roughly, rudely, daringly. But He is standing there yet. He has not quite gone away. Once more you may, if you will, catch the pleading voice, "Behold, I stand at the door, and knock." Oh! shall it be *this* time in vain?

No! it cannot—it shall not—be in vain. JESUS, SAVIOUR, too long have we shut our ears to Thy Voice of mercy. Too long have we barred and bolted the door of our stubborn hearts against Thee. Now, yes now, full of sorrow, yet full of hope, with trembling hands, we open wide the door, and pray Thee, of Thine infinite compassion, to come in and abide with us, and never more to leave us or forsake us. Amen.

VI.

REPENTANCE AND FAITH.*

These two things, Repentance and Faith, are the two great things GOD requires in every man for acceptance with Him. No man can come before GOD hoping to receive from Him any blessing without Repentance and Faith. We promised them in our Baptism; we must examine ourselves to see that we have them when we come to the Sacrament of the LORD'S Supper; we are not fit to die without them. So, when our LORD began to preach, His words were, "Repent ye, and believe the Gospel." So He says, "Except ye repent, ye shall all perish"; and so His Apostle St. Paul says, "Without faith it is impossible to please" God.

Now, why are these two things so very important? Why do they stand out before all other things as those which GOD requires at our hands? We shall see, if we think a moment of what they are. *Repentance* is that which makes us look *within* ourselves. *Faith* is that which makes us look *out from* ourselves. *Repentance* searches into the depths of our own hearts,—finds out and drags to light the evil which is there,—hates, and mourns over, and renounces that evil. *Faith* fixes the eye of the spirit on the great truths of the unseen world, looks through and beyond what the eye of the body can see, and beholds GOD upon His Throne of glory, the SAVIOUR upon His Cross of love, the Angels in countless throngs worshipping GOD and doing His will, a mighty and awful judgment

* Adapted from Plain Words, 1st Series.

to come, a heaven of endless joy, and a hell of endless woe. So, when we say we must have *Repentance* and *Faith*, we mean that we must feel aright both with regard to ourselves and with regard to GOD; that we must look aright both on our own state *within*, and on the great truths which GOD has made known to us *without*. So we see why these two things are so all-important.

And now we must observe that one of these two things must not go without the other, but that there must be a balance, as it were, between them. If one of them greatly outweighs the other, there will be great danger in the state of the soul. Perhaps many of the difficulties and weaknesses people complain of may spring from this very fault—the not having Repentance and Faith equally strong, but letting one greatly outweigh the other.

For instance, sometimes Repentance greatly outweighs Faith. That is, a person may feel very deeply his own sinfulness: it may trouble him very greatly: he may mourn over it very sincerely: but yet he may remain restless and unsatisfied, having no sense or assurance of GOD's mercy and pardon. His sins have taken such hold upon him that he cannot look up. He is ever gazing into the dark depths of his own sinful soul, ever brooding over his own shortcomings, ever counting up his mighty debt of sin. And he is *quite right* in trying to see how black and how numberless his sins are. But he is *wrong* in letting this one good feeling take up all his soul. He is wrong in looking only *within*, and neglecting to look *without*. Like an Israelite bitten by a fiery serpent, he is fixing his eyes on

his own festering wound, and dying for want of looking up to the healing remedy. In a word, he has *strong repentance* and *weak faith*. This makes him wretched and hopeless. Such a person wants drawing away from himself. He wants to be bidden to turn from the sinner to the SAVIOUR, from the guilt to the Cross, from his own feelings to GOD'S Word. He wants to learn what CHRIST means when He says, "*Come unto Me*, all ye that labour and are heavy laden, and I will give you rest."

And now look at the other side. Think if there are not some who have *strong faith*, and yet know very little of true *repentance*. This is perhaps a more common case than the other, and is a far more dangerous one. When I say a strong '*faith*,' perhaps I am using too good a word, for I mean rather a strong trust in GOD'S mercy—a strong confidence that all is well. Oh! how many there are who profess and believe that they are resting in a SAVIOUR'S merits and atonement,—who trust boldly to find mercy and pardon in the last day,—who even say they are not afraid to die; and yet who really know little or nothing of their own sinfulness, who have never learned to humble themselves in true penitence before GOD'S footstool, and to *feel*, as well as to say, "FATHER, I have sinned against heaven and in Thy sight, and am no more worthy to be called Thy son"! They look all *without*, and not at all *within*. They have learnt by habit to believe their own words, when they talk of being saved through CHRIST'S merits and by GOD'S mercy; but they have never felt their own helpless hopeless sinfulness; they have never felt the deadliness of the sore that is eating into their heart's core;

and so they cannot have cared, as dying men would care, to flee to the only Physician who could give relief.

Is it so with you? I judge not. You must judge yourself. But, oh! remember there is such a thing (ay, and a very common thing it is) as a *blind faith*, a blind trust, a blind security. There is such a thing as saying to yourself, "Peace, peace! when there is no peace." Oh, beware of a shallow groundless trust in GOD'S mercy or in CHRIST'S merits, when the conscience is untouched, the sin unmourned, the heart unconverted. Seek, ere it be too late—seek with all your power—the grace of humble earnest hearty acceptable Repentance.

And if, as may be, the case is just the opposite one with you; if you are over-much cast down with the memory of your sin, and you "suffer GOD'S terrors with a troubled mind"; if you keep looking into your own evil heart, and seldom look up to the hope set before you; oh! believe it, there is hope and comfort for your fainting soul. You are dying of the serpent's stings; but you are fixing your thoughts on the burning sore, when to look up is to be saved. Lift up your head, and look on love that passeth knowledge, on mercy boundless, on a priceless Sacrifice for your sins. You *have* repented: only believe. Believe a FATHER'S love. Believe a SAVIOUR'S mercy. Raise your tear-stained fearful eyes on high. There stands out in glorious light the Cross of JESUS; and from it a voice still breathes its tender welcome, "Come unto Me, and I will give you rest."

VII.

"OUR FATHER, WHICH ART IN HEAVEN."

It is a wonderful thing that we should be allowed to speak to God,—we so weak, so ignorant, so sinful, and God so great, so wise, so holy. And not only is it a most wonderful thing, but it is also a most blessed thing. For think what Prayer is. We live surrounded by two great worlds, the world of matter and the world of spirit, or, as St. Paul calls them, "the things which are seen, which are temporal," and "the things which are not seen, which are eternal." Now the things of the unseen world are really far greater and more important than the things of the world we see. But unhappily the things we see, the things of this world (as we call it), are always hiding and shutting out from us the things of the other world, so that it is very hard not to live as if this world was the only world, and not to forget the existence of the world unseen. I do not suppose a great many people have settled it in their own minds that there is no other world but this, but I am sure a great many people live as if it were so. They think of, and care for, and live for, no other world but this, which seems so close to them, and which they cannot help seeing and hearing and feeling all day long. Now, if there is anything which will open their eyes to that other world which they are in such danger of forgetting,—which will, as it were, take them into that other world,—which will draw aside the thick curtain which seems to hide that other world from them,—that thing must surely be an untold blessing. But that is exactly what Prayer

does. Prayer is the voice of the soul going out into the unseen world. Prayer is the spirit of man going forth to God. It is the one great act of our daily lives which makes a link between our souls and God. But then Prayer must be real and true, and not a mere empty form. It must be a conscious speaking to God, a communing of spirit with Spirit. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." I need not say that when I speak of an 'empty form,' I do not mean that all forms are empty. Why, our Saviour Himself gives us a form of Prayer in the "Lord's Prayer." And He gave us also the two great Sacraments, which are forms. Yes, He has blest and hallowed forms, knowing that in our weakness we need them as helps to the inward spirit. We cannot, while here in the flesh, do without forms. But God save us from *empty* forms! The form is like the cup which carries the refreshing draught to the lips. It is not the cup which refreshes, but the water. Yet it might be hard to get the draught of water without the cup. No; we will not cry down forms; but we will seek to fill them with the life and spirit of devotion.

Now when we would pray to God, it is plain that if we want our Prayer to be a real and true Prayer, we must know how to think of God. And this is the first thing our Lord teaches us in His wonderful Prayer. We might think of God in many ways. We might think of Him as a God of power, or as a God of wisdom, or as a God of justice. But Jesus teaches us to think of Him first as a God of *love*. Is not this what is meant by calling Him "Father"? Surely "Father" is a name of love. Think of the love of any earthly

father, whose love is not marred and spoilt by selfishness or evil temper or sin. How beautiful and tender and gracious it is! Even a bad and selfish man will often be very loving to his little child. But GOD is all that the best earthly father can be, and "much more." Yes, there is great comfort and happiness in that "much more." If earthly fathers will give good things to their children, *much more* will our heavenly FATHER give good things to His children. Do let us always think of GOD as FATHER. Do let us believe in, and trust, His love. Do let us speak to Him as children would speak to a loving and beloved father.

But there is another thought in the little word that goes before "FATHER." We do not say 'My FATHER,' as if each one were praying for himself. I think there is nothing wrong in doing so. I think sometimes it is good to do so, as it helps us to feel our own separate personal relation to GOD. I think there are times when you do not want to think at all of others, but only want to pour out your own wants before GOD, and at such times I would not blame any one who cried 'My FATHER.' But the LORD'S Prayer is for all to use together. That is one reason why we say "OUR" and not 'My.' And another reason is, because the LORD would teach us to think of, and pray for, one another, and so not to be selfish in our prayers. Intercession, which means praying for others, is a large part of a Christian's prayers. And in saying "*Our* FATHER," we are interceding for others as well as for ourselves, and calling down on them our heavenly FATHER'S blessing.

And now *where* shall we think of GOD as being,

when we pray? We know that GOD is everywhere. The Psalmist of old asked, "Whither shall I go from His presence?" and sang of Him as present in every place. But in the LORD'S Prayer GOD is spoken of as "in heaven"; and from all Scripture we learn that there is a home of light and glory in which GOD is pleased to manifest Himself in some very special and blessed manner to the holy ones who are permitted to behold His Face. I suppose our LORD would help us to feel a deeper awe and reverence by bidding us to think of GOD as in a special manner there where He manifests forth His glory. Besides it is easier for us, in our weakness and ignorance, to think of GOD as in some special place, than to think of Him as equally present in every place. So we must try to hold the two thoughts together, and, while never forgetting that GOD is everywhere, "about our path and about our bed," as close to us as the things we can touch, perhaps even closer to us than these outer things, nevertheless there is a presence-chamber, as it may be called, a royal place of audience, as it were, in which He makes Himself known in the splendours of His glory, and the majesty of His greatness. Perhaps we can make this thought more real to us, if we remember how the light and warmth which penetrate everywhere around us are gathered up into a central blaze and glow in the sun from which they pour forth. Then we will think of GOD as our loving FATHER; we will think of Him in the splendours of His heavenly throne; we will think of Him in the nearness of His omnipresence; and we will think of Him as the GOD that heareth prayer. "O Thou that hearest prayer, unto Thee shall all flesh come."

VIII.

ASSURANCE.

I suppose there are few questions which poor troubled souls long more to have answered than this: Are my sins forgiven? When God's Holy Spirit convinces any one of sin, showing him how hateful sin is in the sight of an all-pure God, and how black and sin-stained his own soul must look in the searching light of God's terrible holiness, he cries, "Oh wretched man that I am! Who shall deliver me from the body of this death?" He asks, 'Can such a sinner as I am be forgiven? and how shall I know whether I am forgiven or not?' A good many people will answer these questions thus: 'Yes, poor sinner, there is forgiveness for all who go to Jesus for it; but in order to be forgiven you must believe and feel that you *are* forgiven.' Now I am sure the Bible teaches that there is forgiveness for all who go to Jesus for it; but I do not think the Bible teaches us that we must believe we are forgiven in order to be forgiven. Indeed this seems to me neither Scriptural nor logical. It is not very logical to say you must believe a thing to be true in order to make it true. But what then does the Bible say about it? It says that, "if we confess our sins," God "is faithful and just to forgive us our sins." It says that "the Blood of Jesus Christ cleanseth from all sin." But it nowhere says, 'If we feel we are forgiven, then we *are* forgiven.' But then you ask again, How are we to know? What proof must we look for that our sins are forgiven? Well, God lays down conditions. "If we confess," which of course means something very real, and not a bare form.

It must mean, If we confess *with real penitence and sorrow for having sinned.* Now try yourself by that. Ask yourself, Have I honestly and truly confessed my sins to God with real repentance for the past, and real purpose of amendment for the future? If to this question you can humbly answer 'Yes,' then you have fulfilled your part, and surely you may believe that God has fulfilled His part. I dare say you are not satisfied, and would like something that would tell you more clearly. If so, I think there must be something at fault with your faith; you are not taking God at His word. Perhaps you are in danger of what St. Paul calls making God a liar. I am sure we want more faith in pardon, more simple trust in the promises of God. I once visited, on his deathbed, a young canal boatman, who had led a very godless life. He was quite broken down with the consciousness of his sin. If ever I saw a broken and a contrite heart, I saw one then. He wept continually over his sin. He cried continually for pardon and mercy. But he never could believe God had pardoned him. He always said he had been too wicked for that. I tried in every way to help him. I showed him God's promises; I pointed him to the infinite merits of a dying Saviour; I held out to him the comfort of the Church's authoritative message of pardon in her Absolution. But all in vain. He died without seeming able to grasp the Hand that I felt so sure was held out to deliver him from sinking in the waves of despair. Now, do I doubt that poor young man's pardon? Not for a moment. I am as sure he was forgiven as I am that I am here at this moment. But why? Just because I believe in the promises of God; because I am sure that was the broken and contrite heart which God

would not despise; because I knew he had confessed his sins with bitter sorrow and deep penitence, and I was sure GOD would pardon according to His word. Then was there nothing wanting? Was all as it should be? Nay, surely there was a fault in the young man's faith. His repentance was deep and true; but his faith was weak and faulty. I have no right to say, and certainly no warrant in the Bible for saying, that because of that faulty faith he could not be forgiven. I believe that he *was* forgiven, and that when his eyes were open to see, beyond the veil, he would be amazed at the depth of the riches both of the wisdom and goodness of GOD. He would be dazzled by the brightness of the mercy and love which had washed away his sins in the Blood of the Lamb. So you will have seen that I hold that you *may* be pardoned, though you do not feel it or believe it; but that, if you do not feel it or believe it, I should think your faith at fault, and should bid you to pray to GOD that your eyes might be opened to see.

I suppose there is another thing that often troubles people. They see that GOD's condition of pardon is that they should truly repent and confess their sins, and they try to do so, but their repentance seems so poor and shallow and unworthy that they can hardly dare to offer it to GOD, and to think He could accept it. It is true. In itself it *is*, it must be, poor and unworthy. But we surely do not offer it as anything worthy of GOD's acceptance! That would be a tremendous mistake. We *could* only offer it through the merits and mercies of a SAVIOUR who died to win us pardon. If we only take this poor shallow repentance very humbly to GOD, and say, 'O GOD,

I am ashamed to come before Thee with so miserably unworthy an offering as this my poor repentance must be in Thy sight: but I come and lay it down before Thy footstool, trusting in the atoning merits of Thy well-beloved Son Jesus Christ, and praying Thee in Thine infinite mercy to grant me Thy pardon for the past and Thy grace of amendment for the future, for the sake of the same, my only Redeemer and Advocate,'—I do not think God will spurn or refuse your offering.

You will no doubt have noticed in your Prayer-book that, whenever the people have confessed their sins, God's servant, the priest, is bidden to stand up and pronounce, with the authority of God's messenger, the pardon of the sins confessed through the precious Blood of Jesus Christ. It is God who pardons; but man, by God's appointment, bears to the sinner the blessed Gospel message of forgiveness. Ought not this to bring comfort and assurance to the poor trembling soul?

Oh yes; do believe more truly and more earnestly in God's love and mercy and forgiveness. Do go more boldly to the Cross of Jesus for the washing away of your sins. Do try to echo in your hearts that fulness of holy assurance which could say, "I am persuaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Amen.

IX.

THE PRAYER OF ELDERS.

You will remember the remarkable words of St. James concerning the sick. They are these: "Is any sick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the Name of the LORD. And the prayer of faith shall save the sick, and the LORD shall raise him up; and, if he have committed sins, they shall be forgiven him." There are three main things to be considered in this passage. 1. Who the sick person is to call for. 2. What they, when they come to him, are to do. 3. What will be the effect of what they do.

1. Who is the sick person to call or send for? "The elders of the Church." "Elders" is only another word for 'Priests,' as used by the English Church; the word 'priest' being itself only a shorter form of 'presbyter,' the very word which is always translated 'elder' in the New Testament. We see then that even in the early days in which St. James wrote his Epistle there were duly appointed "elders," or 'parish priests' as we in modern times should express it, to be found in each place where Christians were to be found at all. When St. Paul and St. Barnabas travelled through Asia Minor, they "ordained them elders in every Church" with prayer and fasting. One duty of these ordained elders or priests was to visit the sick.

2. What were the elders to do when they visited the sick? St. James says, "Let them pray over him, anointing him with oil in the

Name of the LORD." We will take the last part of this direction first, since it is well to remove all difficulties, if possible, before entering upon the more practical part of the subject. What was this anointing with oil? and why is it not used in our branch of the Church now? It seems probable that the anointing with oil was the outward sign and instrument of that miraculous gift of healing, which was so largely bestowed upon the early Church. St. Mark, speaking of the miraculous powers of the Apostles, says, "They cast out devils and *anointed with oil* many that were sick, and healed them." No doubt the "elders," of whom St. James speaks, would possess these miraculous gifts. But after a time, when they had done their work, and were no longer needed, they were withdrawn. The anointing indeed continued to be practised, though its original use and meaning existed no longer. Moreover, it was exalted into a sacrament by the Church of Rome. At the Reformation, our Church, finding the practice so changed and so unduly magnified, thought it wise to discontinue it.

And now we come to the prayer. It is natural to ask such questions as these:—Why take the trouble to send for the ordained minister to pray? Will not any one do? Why not ask some good and pious neighbour to offer up prayer for the sick? I do not think St. James would forbid or discourage any one who was willing to kneel down and pray with a sick friend. It would be well if such kindly service of Christian and brotherly love were commoner than it is. But still *there* is the fact; St. James *does* tell the sick person to call for the "elders of the Church" to pray over him. He could not give this advice if there

were no advantage in such prayers over those of any one else. So that we must conclude from the Apostle's words that GOD specially designs to bless the prayer of His appointed ministers; and that, however good and comforting to the sick may be the prayers of others, yet he ought not to neglect to seek the prayers of the "elders of the Church," whose office, being of GOD's appointment, gives a pledge that GOD will accept their ministrations.

Let me here add one word as to the prayers for the sick in the public services of the Church. If prayer is a reality at all—if GOD does hear our prayers one for another,—if there is a special blessing promised to united prayer,—then surely it ought to be a source of great comfort to those prevented by sickness from joining in the prayers of the Church themselves, to know that they are specially remembered by their brethren in their intercessions at the throne of grace.

3. We come now to the third point, namely, the effects which were to follow from the visit of the elders. "The prayer of faith shall save the sick, and the LORD shall raise him up: and if he have committed sins, they shall be forgiven him." Now we may suppose that these effects (which, it should be noted, are ascribed to the prayer rather than to the anointing,) were miraculous in their nature, being wrought by the power of the wonderful gift of healing. Yet we doubt not that even our own poor unworthy prayers are oftentimes blest, when offered in faith, to the relief of bodily sickness. And surely also to the healing of the soul. When St. James says of the sick person, "If he have committed sins," he does not mean to imply that any can really be without

sins, but he means, 'If he have committed any sins for the forgiveness of which he earnestly desires the prayers of the minister';—then that forgiveness will be granted to the prayer of faith. Oh! how merciful is God thus to hear our intercessions for one another; thus to listen to one sinner pleading for another! One thing we know, that our prayers could have no such prevailing power except through His merits in whose all-holy Name they must ever be offered up. And one other thing we know, that, if such efficacy is allowed to the feeble sin-stained intercessions of the human priest, infinitely greater must be the power and efficacy of the heavenly pleadings of that great High Priest, who ever liveth to make intercession for us. "Thanks be unto God for His unspeakable gift." Amen.

X.

THE SHAPING OF THE STONES.

"You have doubtless visited a stonemason's workshop. There you have seen stones of every shape,—some rough and coarse, and some smooth and even. And you have observed also a number of tools,—some sharp for cutting the stone, and some for grinding and smoothing it. Now the Church on earth is God's workroom. Here He prepares the stones for His spiritual temple above."*

Let us try to carry out this figure, and see how much it may teach us, and especially what lessons it has for the sick and afflicted.

St. Peter (in the second chapter of his First

* From Oxenden's *Pathway of Safety*.

Epistle) speaks of Christian people as "living stones," built by God into the "spiritual house," of which Jesus Christ is the "chief corner-stone."

Think, first of all, how mercifully God has *chosen* the stones for His building. They were not fitted for it by nature. As they lay in the rock from whence they were hewn, they were not meet for the Builder's hand. They had to be selected, and cut out, and severed, and brought away. And thus God chooses and severs *us*. Thus are *we* called to be living stones in His holy temple. It is not because we were more righteous than others that God chose us, but because He loved us, and had a favour towards us. It is of God's free mercy in Christ Jesus that He hath elected us to the privileges and calling of the Gospel.

But the stones, once severed and brought away from their parent rock, are not then fit immediately for God's building. They have to be wrought and prepared. The rough useless portions must be hewn away. They must be shaped and fashioned anew. They must be squared and polished that they may not disfigure and spoil the building. Oh, how often, when we are tempted to murmur and repine at God's dealings, if we could but view them by faith, we should see in them only the gracious work of the Master-Builder moulding and fashioning the stones for a more honourable place in His building! What if the hammer of pain and anguish smite sharply; and the keen axe of God's judgment strike off from us that which hinders our being built firmly into His building; and the cold piercing chisel of sorrow and affliction grave and shape the hard stony heart till it take the form which God

willeth;—shall we blindly fret at these gracious dealings? Shall we wilfully choose rather to be cast on one side as unprofitable stones than to be thus the subjects of a chastening purifying love? Nay, depend upon it, the more we feel the Hand of the great Architect busy with us, even though His work be painful and grievous in its course, the more sure we may be that He is choosing and fitting us for a place of honour and usefulness in His building. Look at some beautiful church, and see which is the fairest stone in the whole. Is it not that which has been longest under the carver's patient hand, which has been wrought with many a blow and many a stroke, first with *this* sharp biting tool and then with *that*, which has been hollowed out and shaped away here, graven and pierced and fretted there, till it has become the crowning beauty of the whole? Even so with GOD'S spiritual stones: that one among us who has been longest wrought and fashioned by sharp suffering and stern chastisement may be by this very process beautified and perfected in blessed Christian graces and holy tempers, so as to become the choicest work of the great Master-Builder's Hand. It is often so. Long and painful sickness is often blest to the attainment of such patience and humility and meekness and thankfulness as are rarely won by those in health. Of such it may truly be said—

"Many a blow and biting sculpture
Polished well those stones elect."

Then never murmur at the dealings of GOD with you, even if His Hand presses heavily. Say rather to Him, 'O my FATHER, do with me as

Thou wilt. Only let my sickness be to Thy glory. Smite me as Thou seest best for me, and make every stroke to work in me some goodly grace, or to correct in me some crooked temper, that so I may become more fit to be built up as a living stone in Thy spiritual temple.'

If JESUS, the chief Corner-stone, was "made perfect through suffering," His Human Nature being completed by the experience of all earthly suffering, the stone that is shaped and moulded by suffering is most fit to be placed near Him.

XI.

THE GOOD SHEPHERD.

WHENEVER we go to church we confess that we have "erred and strayed" from GOD'S ways "*like lost sheep*." This is just what the prophet Isaiah says: "All we like sheep have gone astray." So we speak with our lips; but do we speak so with our hearts? Do we feel that we are uttering a true thing when we call ourselves "lost sheep"? If we did, I think it would trouble us more than it does.

But it does trouble some to think they are "lost sheep." Perhaps it troubles, or has troubled, you, now that GOD has, as it were, led you into the wilderness to plead with you,—now that He has made this world a less pleasant place to you by taking away your health and comfort of life. It is at such seasons that we gain self-knowledge; that we learn to know, better than before, what and where we are. How many a one stretched on a bed of sickness has been brought to think over his past life, and to say, when he does so,

'I am indeed a lost sheep; I have wandered far from the fold. GOD, I know, brought me into His fold in my Baptism, and had I stayed there, He would have fed me in "green pastures" and by the "waters of comfort;" but in my folly and wilfulness I left His fold, and oh, how far away am I now!' Or another one may find his case somewhat different. He may either have grown up in the fear and love of GOD, and so never have quite deserted the fold (for some are so preserved by GOD's grace); or he may have forsaken it in his youth, but have been, by GOD's mercy, brought back to it some time ago through the gate of an earnest repentance. What will such an one say when he looks closely into himself—into his life and feelings and conduct? 'Alas!' he will say, 'how little have I valued, how little have I lived up to, my great blessings and privileges! GOD's grace, and that only, has kept me near the fold. But oh, what sad and sinful thoughts and desires have I had! How have I ventured again and again just to taste the herbage on the other side! How have I found myself again and again just straying outside the boundary! How soon and how easily might I have been lost, but for GOD's restraining and recalling grace! Then, again, how little have I enjoyed the "green pastures"! How tasteless has the sweet food the SHEPHERD has provided seemed often to me! How has my sickly appetite refused the bright waters of comfort when I needed them most! How have I turned away from the most blessed food of all which the GOOD SHEPHERD has offered me, and, when He in His love has said, "Take, eat," "Drink this," have wantonly despised His loving entreaty!'

In such ways does sickness make us know ourselves. Now, I want you to think what sickness and pain and suffering really are. Follow out the thought of the shepherd and the sheep, and you will soon see. You remember how JESUS, in His own short parable of the 'Lost sheep,' speaks of the owner of an hundred sheep, if he lose one, leaving the ninety-nine in the wilderness, and going after that which was lost until he find it; and when he has found it, laying it upon his shoulders rejoicing. This is a picture of Himself. He is the GOOD SHEPHERD. And the GOOD SHEPHERD careth for the sheep. He is evermore going after those that are lost, seeking to bring them back to the fold. But now we will add to the parable. What if the shepherd, in trying to bring back some lost sheep, is forced to lay upon it a stroke of his staff? Shall we call him cruel or hard? Nay, if he loves the sheep, he will not like to hurt it. He only does it because it is wilful, and will not be brought back without some loving violence. Now we see what sickness and pain and suffering are. They are only the strokes of the GOOD SHEPHERD'S staff, dealt in love and pity, to bring the straying sheep home; or perhaps to turn it back when just about to stray away. Think carefully of this. You will easily see, if you try, good reason for the GOOD SHEPHERD'S dealings with *you*. You will find good cause for this stroke of His loving care. And when you see it in this light, you will thank Him for it. It is a mark that He has not left you to yourself, that He loves you too well to let you stray away farther off, that He wants you to be safe and happy in His fold.

May the Good Shepherd thus bless to you this His chastisement. And may the day come when you can say, with a thankful yet humble heart, "Before I was troubled I went wrong; but now have I kept Thy word."

And then at last may you exchange the fold on earth for the fold in heaven, whence there can be no straying for ever and ever. Amen.

XII.

SICKNESS AND PRAYER.

It is surely not difficult to find the link which binds together the thoughts of Sickness and of Prayer. There are those among us, not a few, who scarcely need to be told by St. James how blessed a thing Prayer is in the time of sickness or affliction. "Is any among you afflicted? Let him pray." "Is any sick among you? Let him call for the elders of the Church: and let them pray over him." The prayer of the sufferer for himself—the prayer of the Parish Priest by the bed of sickness—experience (I dare not call it *sad* experience, for is it not blessed?) has taught many an one among us how good these are.

Sickness is a sort of God-appointed *Retreat*. God takes His child into the wilderness to plead with him face to face. The loneliness of sickness—is it one of its greatest trials, or one of its greatest blessings? To have *plenty of time* to pray—may not this be to many a good gift of God? Oh! when we feel what are the things which mostly hinder prayer—when we mourn over all these outward distractions of life, this

busy, hurrying, absorbing existence, which so many have to lead, this persistent presence of the things of sense, this life so "careful and troubled about many things," this round of daily cares and occupations which makes such demands on the strong and healthy; and when we feel how all these things push themselves into our very prayers, causing hurry and distraction where all should be calm and solemn, we may indeed well believe that it is often in great love and mercy that GOD calls us aside, for some longer or shorter season, that we may be able the better to commune with our own hearts in our chamber and to *be still*. It is not indeed pleasant to be taken into the wilderness away from all the distractions of daily life. This wilderness of a sick chamber does not seem to us joyous, but grievous. GOD did not mean it to be a very pleasant and attractive place. But He *did* mean it to be a very calm and peaceful and blessed place. In health the brightness of the world dazzles the eye too often, so that it cannot see the brightness of GOD. In sickness a cloud is drawn like a veil over the world's delights, and then we see how pure and beautiful is the true Light. Then Faith shines out with new clearness and keenness of vision. And Prayer is the voice of Faith. The soul then speaks face to face with GOD. Perhaps no truer purer more blessed prayers ascend up to the Throne than those which come from chambers of sickness. We often cry in our feebleness, "LORD, teach us to pray." Is not this oftentimes GOD's best answer?

Then there are the intercessions of others. Oh, blessed and wonderful power of prayer!

"The effectual fervent prayer of a righteous man availeth much." Ay, but even the unworthy faltering prayer of a most unrighteous man, if it be prayed in the name and power of Him through whom alone all prayer is heard, availeth much. And certainly a special blessing is promised to the prayer of CHRIST's ordained ministers, "the elders of the Church." *All* intercession of one for another is blessed. To this special intercession of the Priest, who comes in CHRIST's name, and with CHRIST's authority, a special blessing is attached. Let it not then be despised.

There is another form of intercession for the sick which has in it a great power of comfort and strength. Surely any sick person who has once learned to love and value the united prayer of the Congregation, will be very thankful to be remembered in the intercessions of the Church in her public worship. Do not let us look on this practice as an idle form. Nay, rather, is it not one of the lesser links which bind Christian people together in the Communion of Saints? It is good for the whole to remember the absent members whom GOD's wisdom has withdrawn from among them for a season, and it is good for the sick to know that there are at least some hearts among the people with whom they have loved to worship which do not forget them in their intercessions before the Throne of Grace.

If from the shores of eternity we cast back our gaze over the path we have travelled in this world, which regions will shine most brightly and beautifully in the view? Not, I think, those that have seemed to be joyous in the passing—not the years of youth and health and strength and

earthly happiness—but much rather the spaces that here have seemed perhaps the darkest and dreariest; for these have drawn us nearest to GOD, these have been fullest of prayer, on these have fallen the purest, brightest rays from the FATHER of lights, and from Him who is the brightness of that FATHER's glory, and the Light of the World.

XIII.

BODILY INFIRMITY AS A HINDRANCE TO PRAYER.

THERE are states of bodily health in which prayer becomes exceedingly difficult. "The corruptible body presseth down the soul." Yet often the true cause of the difficulty is not known, and great trouble and misery is felt at a want of power to pray, which is supposed to be a spiritual malady, when it really springs from bodily causes.

Now I would not have any one who reads these words say, 'This is most likely my case. I find my heart cold and dead, and I cannot account for it. It seems of no use to try to pray. I must set it down to the state of my health, and be content.' Suppose there is some other cause? Suppose there is some secret sin—pride, or envy, or uncharitableness, or impurity, or sloth, or worldliness,—which is the real malady, it would be a fearful thing to deceive oneself, and to cloak the true evil under a false excuse. Oh! do not grasp at a way of accounting for your want of the spirit of devotion, because it is easy and soothes your conscience, but be very strict and

searching with yourself first of all, so as to make sure that the root of the evil is not elsewhere. When you cannot account for it in any other way, when you have striven in all lowly anxiousness and earnestness to discover the hindrance in your soul, then you may ask yourself, 'May it be traced to bodily weakness?' This is the true cause more often perhaps than is thought, and many a poor weary desponding soul needs the comfort of knowing this. Yet the humble Christian will accept this reason very unwillingly, with much fear and trembling, and with many a sigh if so it must be.

There are states of bodily infirmity which betray themselves chiefly in their effect on the mind and feelings. There is no pain, only a sort of general lassitude and want of vigour and brightness. It is hardly enough to be called disease. Yet it is just this state which renders devotion so very difficult. Mental effort and strict attention are needed for prayer, and these seem beyond the power of one in this state. There is the attempt made; but even the body is wearied by the attitude of kneeling, and the mind seems utterly powerless to overcome the wandering thoughts, and sense of deadness and vacancy, and miserable reluctance to pray, which beset it. It is wretched enough to feel these. God seems oh! so far off. We are sinking in the cold waves, and there is no Jesus with His kind pity to stretch out His hand and lift us up. Probably in such a state no words will be found more helpful than those of the 77th Psalm. They draw a lifelike picture of a soul suffering under the sense of desolation and banishment from God. Who has not known moments when he could make these

sad questions his own: "Will the LORD absent Himself for ever? And will He be no more entreated? Is His mercy clean gone for ever? And is His promise come utterly to an end for evermore? Hath GOD forgotten to be gracious? And will He shut up His loving-kindness in displeasure?" The true answer is in the next words, "And I said, It is mine own infirmity." Yes, thou poor suffering one, it is thine own infirmity —thine own weakness—which brings to thee such sad desponding thoughts. GOD hath not changed: He is not absent from thee: He hath not forgotten to be gracious: He will not shut up His loving-kindness in displeasure. No; the cloud which so hides away the sunshine of His love hangs very close to thine own soul. It may be dark and thick as thou lookest up. Yet if thou couldest only for one moment gaze through its folds, thou wouldest see that blessed sunshine as bright and beautiful as ever beyond. Oh! "remember the years of the right hand of the most Highest." "Call to mind" His "wonders of old time." He is the "FATHER of lights, with whom is no variableness, neither shadow of turning." He that loved thee in times past loveth thee still. Why wilt thou doubt His love because thou seest not thine own?

And now you ask, 'What shall I do?'

You must do what you can. You have been trying to do more than you can. GOD only asks from you what He gives you power to do.

1. Be content with a shorter prayer. You may probably be able to make up for its shortness by greater attentiveness.

2. Be content if you can attain to attentiveness even without warmth of devotion.

3. Offer to God what you thus do as a most unworthy and imperfect offering, to be accepted only for the sake of Jesus Christ, who offered Himself for you.

4. Try to say a brief ejaculatory prayer to God sometimes during the day, such as, 'O Father, have mercy on Thy poor helpless child, and save me for Jesus Christ's sake.'

5. Bear your want of power to pray as a cross to be taken up humbly and carried after Christ.

6. Hope that it will not always be so.

Oh, how happy and beautiful it will be to worship God when all mists and clouds and darkness are burnt up in the brightness of His manifested presence! "Now we see through a glass darkly; but then face to face." Meanwhile we must not behave as if God were that "austere man" of the parable, taking up where He has not laid down, and reaping where He has not sown. Oh, no; He is our loving, generous, most merciful Father, and we His little children, looking up to Him in the spirit of adoption, and not in the spirit of bondage and fear. O Father, Thy child cannot always see Thee. Thou hidest Thyself sometimes in clouds and thick darkness. Yet will I believe Thy love. Heaviness may endure for a night, but joy cometh in the morning. And when that morning breaks there will be no more night, but the lifting up of the light of Thy countenance upon us, for "in Thy presence is fulness of joy, and at Thy right hand there are pleasures for evermore."

XIV.

THE PRUNING OF THE BRANCH.

If you knew nothing about gardening, but by chance one day were to wander into a garden, and there see the gardener go up to a healthy-looking fruit-tree, and take out his knife, and begin to cut away some of the longest and strongest and healthiest branches, would you not be sure to think he was injuring and hurting the tree? Now, God is dealing with you just in the same way. He has cut off from you some things which seemed to you good things—such as your health, and strength, and comfort, and power of doing your work in that state of life to which He had called you. And if you were ignorant of God's dealings and purposes, you would think He was injuring and hurting you. This is just what a great many do think. They murmur and complain, and say, 'Why has God dealt so hardly with me? Why has He cut off from me my strength, and my enjoyment of life, and my means of livelihood?' Let us go back to the gardener, and ask why he cuts off the strong luxuriant shoots in the fruit-tree. He will tell you the tree was growing too rank and wild, that it wanted checking and restraining, and that, now it is well cut back, it will do much better, and bear much more fruit. Ask yourself now, Might not something very like this be said of you? You are a tree planted in God's garden, and He has come year by year seeking fruit on the tree. How has He found it? Has there been no wild and wanton growth about it? Has there been no putting forth of leaves only, with-

out any crop of fruit? You know best; or rather, God knows best. But you can tell, if you examine your past life. That life may have run to waste, spending its strength in vain, like the strong wild shoots in the tree. It may have looked healthy, and given the promise of good professions, like the leaves, and done no more. If so, is it not in great mercy that God has thus cut back what was so vain and wanton and profitless? Will you rebel against the pruning of the tree? Would it have been better to let it alone in its wildness and wantonness, till the Lord of the garden might say, "Cut it down; why cumbereth it the ground?" No; you know that it is all in mercy that God has dealt so sharply with you. You know that God only desired to see you bearing good fruit. Perhaps but for this sharp pruning you might never have borne good fruit. So thank God for it, and say, "I know that Thou of very faithfulness hast caused me to be troubled." Perhaps some day you may be able to say, "Before I was troubled I went wrong; but now have I kept Thy word."

But suppose you *were* bearing some good fruit before; suppose you were trying to serve God, and to live in His love and fear;—what then? Then the question is, Was there no need of *better* fruit-bearing still? Were there no faulty parts still to be cut out, no barren parts still to be made fruitful? How does Jesus Himself speak of God's husbandry? "Every branch in Me that beareth fruit, He purgeth it that it may bring forth more fruit." Yes; it may be that God saw your strivings, your anxious wish to bear fruit, your first scanty ingathering, and would bless and reward you by leading you on to richer

fruitfulness. He may be *purging* you,—cleansing, pruning, purifying you,—that you may "bring forth more fruit." Most certainly this is one great purpose of GOD, in permitting sickness and suffering. Well, then, examine yourself; search into your heart; ponder your past life. Find out what fruit you have failed to bear hitherto, or what fruit you have borne in scanty measure, that you may "bring forth more fruit." GOD's Hand is dealing with you in wisdom and in love. Resist not His wise and loving purposes. How know you whether it be not with you as with the barren fig-tree in the parable? The gardener pleaded for it, "Let it alone this year also, till I shall dig about it and dung it; and if it bear fruit, well." So perhaps has the great Intercessor pleaded for you. So perhaps He has gained for you one more trial. Oh, let it not be in vain! You remember the rest of the gardener's words: "But if not, then after that thou shalt cut it down."

O FATHER, may the pruning of Thy trees make them "bring forth more fruit"—even the "fruit of the Spirit," which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Amen.

XV.

CROSSES.*

THOU hast a cross to bear. Is it not well? Surely it is so. Afflictions are but tokens of GOD's love. His greatest saints are those who have

* The following is partly taken from *Meditations upon the Suffering Life of our Lord*, c. xxvi.

suffered most on earth. Oh, learn to say, 'I suffer, and God wills it so! May His holy Name be blest!' A holy man of old once said, "Oh, what a cross to have no cross!" *

Now, I am going to suppose a suffering disciple to be conversing with Jesus, his Master. It may be you are the disciple: listen then.

The Voice of the Disciple:—O my gracious Master, I think I could bear the cross of pain or sickness, if I had no other crosses which lie heavy upon me. The cross of sin is heavier than the cross of pain. What shall I do when I find my sins cling to me so miserably that I cannot shake them off? They fill me with fears and dark thoughts. "My sins have taken such hold upon me that I am not able to look up."

The Voice of the Master:—My child, be not cast down. Fear not: I am with thee. I know thy temptations, for I was tempted. Thou shalt not be tempted above that thou art able to bear. Thy sins are many and grievous; but if thou hadst been without sins, wherefore had I died? I died to win for thee pardon. I died to win for thee the victory. Struggle on. Fight manfully. Trust Me, even what time thou art afraid. Let thy sins make thee more humble, and teach thee that thou art nothing—yea, less than nothing—in God's Eye. Hate them, and resist them, even when they get the mastery; and then come unto Me, weary and heavy-laden as thou art, and I will give thee rest.

The Voice of the Disciple:—Lord, I thank Thee for Thy tender love and mercy. Yet since I have taken upon myself to speak unto Thee, suffer me to tell Thee of another cross that lieth

* "*Nulla crux quanta crux*" (St. Augustine).

heavy upon me. O my Master, I tremble when I behold my coldness and deadness of soul. It seems to me that, instead of advancing in Thy love, I am backsliding. I used once to feel more joy and delight in my religion than I do now. This dryness of spirit makes me afraid. O my LORD, may it not be that, wearied out with my ingratitude and coldness, Thou hast left and forsaken me?

The Voice of the Master:—Nay, My child, think it not; for this would be to wrong My love. Is *thy* love to be the measure of *Mine*? Dost thou think that *Mine* slackens when *thine* burns low? Because *thou* art cold and dull of spirit, wilt thou charge *Me* with lack of love? As well think that, when a little cloud passes overhead, the sun ceases to pour forth its light and its heat. Besides, it is a cross I often suffer My dear children to carry—this falling away from the first glow and fervour of love. It is natural that first faith and first love should be brightest and warmest. And I must humble and prove thee by the cross of calm steadfast perseverance, when thy feelings have slackened in their warmth, to teach thee thy weakness, and withhold thee from pride. So despair not; but say to Me, 'O my SAVIOUR, my heart is very cold and dead; my faith is very dim; my love is very poor. Yet I would say from my heart, LORD, I believe: help Thou mine unbelief. LORD, I love Thee: help Thou my want of love.'

The Voice of the Disciple:—Amen, O my Master. I love Thee very little: yet I believe Thou lovest me very much. But there is yet another cross. "Oh, let not the LORD be angry, and I will speak yet but this once." I know

not what to do for my continual wanderings of thought. Oh, what a heavy cross it is to want to pray and to keep my mind from straying, and yet not to be able! O my LORD, I must be very sinful, and very unfit for heaven, when I can scarcely fix my mind for a few minutes together at Thy Feet in earnest prayer and adoration.

The Voice of the Master:—My child, let not these sad wanderings of thought cast thee down overmuch. They are witnesses to the weakness of thy nature; yet if thy spirit strays away in spite of thyself, be not alarmed: thy spirit is willing; it is the flesh that is weak. If thy will consents not to the wandering of thy mind, but strives against it, I charge it not to thee as a crime. If thou prayest with reverence, and with a real desire to be devout, recalling thy thoughts humbly and sadly when they stray, thou mayest leave the rest to Me. Thy prayers are not heard for their goodness or fervour or devotion; they are heard for My sake. They are poor and feeble, I well know; yet fear not. Strive to pray better, and then, if thou failest often, cast all thy failures and miseries and troubles into the depth of My mercies, and there they shall vanish away and be seen no more, as a spark when it falls into the midst of the sea.

XVI.

FOR A YOUNG MAN.

GOD has taken from you for awhile your health and strength, and has laid you on this bed of sickness, and I am sure He means it for your good. You know far better than I can

whether you needed a warning such as this,—a hand stretched out to stop you for a little while, and a voice telling you to come aside and think before it is too late. There are very few who are not the better for being made to think now and then what they are doing, and how they are living. When all is sunshine it is sadly easy to forget God, and to grow careless and worldly. Then a cloud comes, and we ask why the sunshine is hidden from us. And God seems to answer us and say, 'My son, stay and think; stay and think.' Well, let us try and think a little now.

I remember when a young man being very much struck with a book written by a young Indian officer, in which the author described very vividly the special difficulties and temptations of young men. He specially dealt with two great difficulties,—namely, Faith and Purity. I am sure he was right. I am sure that the two great difficulties every young man has to face are the living for another world, which is Faith, and keeping his heart and thoughts clean, which is Purity. Shall we think a little about each of these?

1. *Faith.*—This means living with the remembrance of the other world guiding and ruling our life; for Faith is the power which makes God and Jesus Christ, and all the great world unseen, very real and true to us, so that we cannot help living very differently because of the presence and nearness and greatness of that other world. The things of this world,—all its outward objects, the things we can see and hear and touch, and all its demands and interests,—these seem so close to us that we cannot get away from

them. They seem the great realities of our lives. Other things which we read and hear about, and are taught to believe, seem only like shadows beside them. We fill our thoughts with the present, and leave no room for the things of the unseen world. And so it comes to pass that we live for this world, and the other world is as a dream of things far away. Oh! if only we could keep the eye of the soul open to see! We shall never really serve God or conquer sin till we live with the other world in our minds as a vast reality. For then this world will take its proper place as of little account beside the other. This is why Faith is said to be "the victory that overcometh the world." And God very often calls His servants aside, and lays them on a bed of sickness, where the things of this world fall away for awhile, and loosen their tremendous grasp upon us, in order that the things unseen may press to the front and stand out in all their vast and awful importance. It is when night veils from our eyes the petty objects of this little world of ours that we behold the mighty splendour of the star-bestrewn depths of boundless space.

2. *Purity.*—Every young man has his battle to fight (and it is often a very fierce and terrible battle) with the "sinful lusts of the flesh." And they are so subtle and so many-sided that this battle needs the utmost watchfulness, as well as the utmost courage, if we would win the victory. The attacks come from so many quarters, through eye, and ear, and thought, and imagination, no less than through sinful acts, that every approach must be guarded. But the one point I should like to press upon you most earnestly is the

necessity of keeping the heart clean and pure. "Keep thy heart with all diligence," or "above all keeping," as it is in the margin, "for out of it are the issues of life." Yes, the heart is the fountain, and the life is the stream which flows from it; and what the fountain is, the stream will be. If the fountain is pure and clean, the stream will be pure and clean. If the fountain is defiled, the stream will be defiled. In my parish in Shropshire there was a hamlet through which a little stream ran, the water of which stream was used by the people for drinking. One summer there was a terrible outbreak of typhoid fever in the hamlet, a large proportion of the houses being attacked. We soon found out that the water was very impure and unwholesome, and we discovered that there was a leakage into the stream of foul drainage from a farm a little higher up. We raised some money and brought the water in pipes from higher up the stream where the water was quite pure, and we had no more typhoid fever. Ah, yes: keep the fountain clean, and the stream will be clean. My brother, do pray GOD very earnestly for purity. "Blessed are the pure in heart, for they shall see GOD." How could an eye clogged and beclouded with uncleanness look upon the awful whiteness of GOD's purity? How could a heart in which unholy guests have been allowed to dwell be a dwelling-place for the all-holy Spirit? Oh, remember, GOD meant your very body to be a temple of the HOLY GHOST. Then drive out of it, as with a scourge of cords, all that defiles its sanctity, and keep it holy unto the LORD. Sanctify the LORD GOD in your spirit, and soul, and body, which are His. Keep the hidden fountain clean, and

the stream will not be defiled. If the heart is once pure, we need not fear for the life.

May GOD then, my brother, give you His grace that you may through this chastisement learn the two great lessons of Faith and Purity; living henceforth in the conscious presence of the unseen, and purifying yourself from every stain of impurity; so that you may become more and more like the pure and holy JESUS. Amen.

XVII.

DESPONDENCY.

PERHAPS of all the trials which a loving and merciful FATHER permits His children to undergo, there is none greater than that sinking of heart and lowness of spirit which they are called at times to suffer. They are downcast and miserable, they know not why. They are ready to weep, yet can give no due reason for weeping. They feel as if all things were dark and hopeless, as if they were sinking into a state of misery from which they have no power to lift themselves up. And indeed they have no power, for it is GOD who must lift them up. But let us think a little of this sad state, and see if we cannot find some rays of light which may perchance break through the dark clouds, and bring some little gleam of hope into the stricken heart, or at least help to make the darkness something less dark.

Now the first thing which needs remembering is, that depression of spirit is most commonly a trial which springs from the state of the bodily health. "The corruptible body presseth down the soul," as is said in the Book of Wisdom.

Soul and body are so wonderfully linked together, that what affects the one affects the other also. Just as great care and anxiety of mind will produce illness of body, so will bodily infirmity produce great distress of mind. Therefore we must beware of setting down our miserable feelings to wrong causes. Many think their unhappy state is a sign that GOD is angry with them, that they have sinned past forgiveness, that they have no faith and no love, or even that they cannot be saved. All this is most false. It is measuring GOD by our own poor weak feelings. It is like saying the sun has ceased to shine, when there is a little cloud over our heads. We know very well that, if we could only look through the cloud, we should see the sun shining in all his brightness and glory beyond. And so too we ought to believe that, if we could look through our own darkness and dimness of spirit, we should see GOD's love shining over us in all its warmth and splendour still. Oh do not let us believe our own feelings rather than GOD's word! Let us try to say, 'I cannot *feel* happy; I cannot help being downcast and afraid: but yet I will believe through all that GOD loves me. "Though I am sometime afraid, *yet* put I my trust in Thee."'

It is often very comforting to know that the very feelings which weigh us down have been a great trial to many others. Scarcely any of GOD's truest servants have been without some portion of this very trial. How well does David describe this state of trouble and distress of mind in the 77th Psalm: "Will the LORD absent Himself for ever? and will He be no more entreated? Is His mercy clean gone for ever?

and is His promise come utterly to an end for evermore? Hath GOD forgotten to be gracious? and will He shut up His loving-kindness in displeasure?" Surely these are just the sort of questions we are tempted to ask, when we are downcast and in low spirits. But what is the Psalmist's answer to them? He continues, "And I said, It is mine own infirmity." Yes, and truly it is so. It is our own infirmity, our own weakness, which makes us think such thoughts of Him who is Love, and who changeth not. I do not say we can at our will banish such thoughts, and drive away all our distress and trouble of soul. But we can reason about these things, and assure ourselves that, sad and miserable as our feelings are, they spring from our human weakness, and are no sign or proof that GOD is angry with us.

Then there is another thought which ought to help those troubled in mind to bear this heavy cross. It is this. Their SAVIOUR felt what they feel; yes, and infinitely more than they *can* feel; when He cried, in those words of keenest agony of spirit, "My GOD, My GOD, why hast Thou forsaken Me?" In that moment He who was "made in all things like unto His brethren," tasted the bitterest anguish that can flow from the feeling of being forsaken by GOD. Thus He knows what these wretched despairing feelings are. He can be "touched with the feeling of our infirmities." He has endured them all. It is a great comfort to know this, and to be sure that He can understand our misery when we tell Him of it, and that it is but a fainter shadow of the dark cloud which passed over His own soul.

Now it may be your heavenly FATHER's will that this cloud should remain, and hide from you for long the brightness of His love. Supposing it should be so, what must you do? You must take it as a cross which GOD lays upon you, and try to say from your heart, 'O my FATHER, Thou layest a heavy cross upon Thy poor weak servant, yet I would humbly bow to Thy will, and say, "Thy will be done." The cross is no heavier than I deserve. Nay, what do I *not* deserve for all my sins and wilfulness? And were the cross heavier than it is, it would be nothing to the Cross which JESUS bore for me. O my FATHER, strengthen my weakness to bear it. It is well surely to suffer thus, or Thou wouldst not lay it upon me. Only deliver me not into the bitter pains of eternal death. This cannot last long. It will look but like a moment when I look back upon it from eternity. O loving FATHER, I am Thine. Do with me what Thou wilt.' Then wait, and be patient. It may be GOD will give you some glimpses of light and joy even here; but, if not, it is not so great a matter. The light and the joy will be all the brighter beyond. Remember the happy promise, "Heaviness may endure for a night, but joy cometh in the morning." And then think this, "The night is far spent: the day is at hand."

XVIII.

THE COMMUNION OF SAINTS.

I SUPPOSE the "Communion of Saints" may be defined as being that secret and invisible, yet true and living, bond of union whereby GOD's servants,

whether living or dead, are united both to Him, and to one another, in CHRIST. Thus our subject belongs altogether to the domain of the spiritual. It is one of the things of the Spirit, which are spiritually discerned, and the very existence of which is realised only by faith. In an outer and visible bond of union we profess our belief when we say "I believe in the Holy Catholic Church." When we say "I believe in the Communion of Saints," we profess our belief in an inner and invisible bond of union. That the essence of this bond of spiritual union is the communication of the Divine life through the indwelling of the Spirit of GOD must be the leading thought to guide us in our meditation. We are contemplating all those to whom that Divine life has been imparted, and in whom it still abides through the power of the Holy Spirit.

It is plain that in contemplating these we are at once constrained to divide them into two companies. There are the Saints on earth, and there are the Saints at rest. Nay, we may enlarge our boundaries still farther; for in a wider and higher sense, as the Apostle shows in Hebrews xii., Christians are united in a holy union, not alone with the "Church of the firstborn which are written in heaven," and "the spirits of just men made perfect"; but also with the "innumerable company of Angels," and, higher yet, with "JESUS, the Mediator of the New Covenant," and with "GOD the Judge of all." But to-day we will confine our thoughts to the bond of union which links together all GOD's saints, whether on earth or in Paradise.

How is this bond of union formed and strengthened? It is formed and strengthened by all

which draws closer our union with God, because the bond of union with one another flows from and depends upon the bond of union with Him. All acts of faith and love and prayer and praise bring the soul into closer union with God. They open up, as it were, channels by which the Life of God passes into the soul. And this life of God is shared by all God's true children. Union with God passes on to Union with His people.

And first, then, as to the Saints at rest. It is surely well to remember them. Our Church, in her observance of Saints'-days, would at least lead us to recognise and dwell upon the holy ones who shine out most brightly in the "cloud of witnesses." But our thoughts of Apostles and Martyrs and Confessors must always, however full of reverent admiration, lack something of personal affection. If there were none but such in the world unseen, it would seem farther off than it does. No, thank God, we have *our own* there. As life goes on the "store" grows. Oh! do not let us try to forget, as some do. If we *can* speak of them simply and naturally, surely it is better and wholesomer than that chill silence wherein many will bury their dead over again. Let us think and speak of them as still living unto God, still one with ourselves. It will strengthen faith, and help us in the realisation of the unseen. And shall we speak of them to God? I suppose we should be able to speak of all things to God. At least we are taught by our Church to bless God's holy Name for all His servants departed this life in His faith and fear, and to pray that we may follow their good example, and, with them, be partakers of His heavenly kingdom. But, beyond this, I could never condemn those who, following

the example of the Early Church, ask for their dear ones departed rest and peace and a happy resurrection. There is little in Holy Scripture to guide us. But there is for most of us some sweet and beautiful memory, drawing us upward from all our earthliness and selfishness to love and purity and light and holiness. We will cherish that memory, and, as we link with it the thought of the prayers and intercessions, which are surely offered by those who, "free among the dead," are now "present with the LORD," the memory and the thought shall strengthen in us the Communion of Saints.

We must turn now to the earthly side of our picture. It is indeed a blessed and beautiful creed which tells us how closely we are bound to all GOD's true children here on earth. And the more we mourn over, and pray over, our "unhappy divisions,"—the more all these sad walls of separation that man's carnal will has built up to mar the unity of our Zion make us sad and afraid,—the more we cling to the thought of that inner unity which, however hindered and weakened by outward disunion, nevertheless pushes through the walls of separation and claims in its loving embrace many who stand aloof from each other in the flesh. Yet our first thought is surely to be given, and is well and truly given, to those who are one with us in the holy bonds of our own beloved Church. It is here that the Communion of Saints is most fully realised. As we kneel together in the same holy worship, as we say together the same dear old prayers; above all, as we share together the most blessed Sacrament of Love, and feel ourselves indeed "one bread and one body," we evermore deepen and strengthen

the bond which links us together in the Communion of Saints. God forgive us if ever those thus kneeling at the same altar should mar their love and unity by bitterness and party spirit! We must be fully persuaded in our own minds, and I, for one, would never plead for the rounding off of the square corners of truth lest anybody should be hurt by them; but that is no reason why truth should be defaced by the uncomely accretions of uncharitableness and exaggeration. There is such a thing as "speaking the truth in love"; and, depend upon it, no other way of speaking it is half so forcible. But whether it be with those of our own communion, or whether it be with those separated from us in doctrine, discipline, or worship, still it is surely by valuing most, and contemplating most, the points on which we agree, which are sure to be the most important ones, that we shall best strengthen our sense of the bond of secret and spiritual unity by which we are held fast to Christ and to one another. I think it sometimes helps one to realise this blessed truth of the Communion of Saints to remember that there are many ducts and channels of Divine life and grace, and that in the great Vine there may be branches in which the bark may be wounded or torn off, but in which the inner pores of faith, or love, or devotion, may still be healthy and open, so that the life of the branch, though marred by the broken unity of the bark, may still be capable of bringing forth much fruit to the glory of God.

Well, there are dangers before us. There is a coarse exultant infidelity rearing its head here and there. There are more subtle, and therefore more dangerous, forms of unbelief winding themselves

into all grades of society. There is the solid mass of impenetrable indifference, which is hardest of all to deal with. And we, who believe in a GOD of love and unity—we, who believe that GOD'S dear SON came and lived and died that He might gather together in one all things both in heaven and in earth—we often do not even long and pray to be one. Yet JESUS prayed that we might be one, as He and the FATHER are one. Oh! may the HOLY SPIRIT draw us nearer together in love and unity. May He "take away all hatred and prejudice and whatsoever else may hinder us from godly union and concord"; and may we so live and so love that the world may know that our religion is true, and that the day may once more come when men shall say, "See how these Christians love one another!"

XIX.

DEATH.

DEATH is a mystery very full of awe, and yet very full of blessedness. We shall soon know it better; but meanwhile let us calmly gaze upon it; for assuredly the more we do so, the less of awe and the more of blessedness shall we see in it.

Even to the holiest, Death cannot lose all its awfulness. It must always be a very solemn thing to go forth alone into the unseen world. And if some little fear mingles with the thought, who will say GOD'S saints can never fear? A deep repentance, a bright faith, a glowing love, may be in the soul, and yet it may tremble at the great mystery of Death. So we will not

think that some fear is of necessity a sign of unfitness. Men of hardened hearts sometimes die without fear. Very true saints and penitents sometimes tremble to the last.

But it is true that the more we know of Death the less we shall tremble. Nay, the fear is only a part of our poor human weakness; for why should we fear and tremble? Human weakness has always been afraid whensoever an Angel has appeared to man. "Fear not" is the Angel's salutation. So with the Angel of Death. We tremble because it is the visit of a strange unearthly messenger. Yet, if we be CHRIST'S, we need not fear. The visit is to bring us "good tidings of great joy"; for it is to call us away from pain and weakness and sin and sorrow to perfect rest and cloudless peace. The messenger comes from our dear and loving LORD. He sends for us. He bids us come home. He says, by His messenger, "To-day thou shalt be with Me in Paradise."

O blessed Death! Is this thy terror, that thou callest the weary to rest, the troubled to peace, the wanderer to his home?

Does it seem lonely to die, because the unseen world seems to our ignorance so dim, and vast, and far, and strange? Nay; we are forgetting who will be there. The spirit will not sail forth in loneliness to search in the spirit-world for some familiar thing. True, it cannot take with it any companion from this world; but are there none whom it will meet in the world unseen? Nay; Paradise has more inhabitants than earth has. And there is a blessed company waiting to welcome the passing spirit on the other side of the veil. In a moment it will be with all that blessed

company. Oh, what sights and sounds will then burst upon us? For we cannot doubt that there is in the spirit-world something answering to sight and sound in this world. But whom shall we meet there?

First of all, GOD, who has loved us, and adopted us as His children, and redeemed us, and forgiven us, and sanctified us—GOD will be there. He is everywhere, but there we shall have new revelations of His Presence and His Love. If this were all, we should not be alone on the eternal shore.

"Alone! No! GOD hath been there long before—
Eternally hath waited on that shore
For us who were to come
To our eternal home;
And He hath taught His Angels to prepare
In what way we are to be welcomed there."

Then, too, JESUS, our dear LORD, will be there. He too will in some special and very blessed manner make His Presence known to the saints in the world of spirits; for He said to the dying thief, "To-day thou shalt be *with Me* in Paradise." And His faithful Apostle speaks of his "desire to depart, and to be *with CHRIST*." Will not *that* be "far better" than to stay here, labouring and sinning and suffering?

"O Paradise! O Paradise!
'Tis weary waiting here;
I long to be where JESUS is,
To feel, to see Him near."

But are there none others to meet behind the veil? Oh! who has not at the least some *one* loved and loving spirit waiting there—waiting for a blissful reunion—waiting to welcome the

newly set free spirit to the joys of Paradise? Most of us have surely more than one such gone before us whom we hope to meet. *Perhaps a godly father, who has died in faith; or a holy mother, who has taught us to pray, and won grace for us by her prayers; or a dear brother or sister, who has sought God early and found Him; or one even closer and dearer than brother or sister,—the sharer for a little space of all our griefs and joys; or a precious child, transplanted, still bright with morning dew, from this bleak earth to the sunny garden of the Lord; or the friend with whom we once took sweet counsel;*—some of these are surely there—waiting for us, ready to welcome us, ready to make us feel as though we had come *home*, instead of gone into a strange land.

This may be varied as occasion may require.

And then there will be the good and holy men and women, of whom we have so often heard and read,—Abel, and Noah, and Abraham, and Moses, and Samuel, and David, and Elijah, and all the saints of old; and St. John the Baptist, and the blessed Mother of our Lord, and all the holy Apostles, and all the glorious Martyrs, and all the pious women, and all the mighty company of those who have lived and died in faith.

Yes; it will not be lonely to die; it will be to pass into a great and happy company,—to part from a little band of mourners, and to enter into the glorious ranks of the saints in Paradise.

Then welcome, Death! Welcome, solemn messenger of our dear and loving Lord! Thou comest to call us away to joy and peace untold. Thou art but as the narrow stream which parts us from our promised land. Thou art but as the little golden gate which opens into Paradise.

XX

THE RESURRECTION.

WHAT do we hope for after all the pains and weariness of this life are past and over? Is it simply for the poor worn-out body to rest in the dust of the earth, while the spirit soars away into the sweet rest of Paradise? This is doubtless very happy. It is happy to rest after weary labour,—happy to be at peace after sharp fightings. "There the wicked cease from troubling, and the weary are at rest." But is there no hope *beyond* this? Yes; a most blessed, a most glorious, hope. The Bible continually sets before us the great day of the Coming of the LORD and of the Resurrection of the dead as the object of our hope and longing. It is this which was to the saints of old the very spring of joy in all their weariness and sadness here below. They did not think so much of death. Their thoughts passed on farther. They fastened their spirit's gaze upon "the glorious appearing of the great GOD and our SAVIOUR JESUS CHRIST." They longed and yearned for the day which was to change their vile bodies that they might be "like unto His glorious Body." St. Paul describes that great and glorious day, writing thus to the Thessalonians: "The LORD Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of GOD; and the dead in CHRIST shall rise first" (that is, before those that are alive are taken up in the clouds): "then we which are alive and remain shall be caught up together with them in the clouds, to meet the LORD in the air: and so shall we ever be with the LORD."

And mark the words which follow: "Wherefore comfort one another with these words." Oh surely they are words full of comfort,—words most fit to comfort one another with in every hour of trial!—Is it not comforting to have a "hope full of immortality"? When this poor frame is worn out with pain, or bowed down with weakness, when it is very hard to be patient and thankful, and we could almost wish to die for very weariness,—oh how blessed is it to think of the Resurrection-day, and of the wondrous change which is in store for us!

Let us dwell for a few moments on the bliss and glory of that great change. We learn most about it in the 15th chapter of the First Epistle to the Corinthians. St. Paul there dwells upon it very fully. It is a "mystery;" but the Apostle throws much light around it. There we find it is a universal change; for, though "we shall not all sleep" (that is, the sleep of death), yet "we shall all be changed." It is a sudden change; for it will be "in a moment, in the twinkling of an eye." It is a change from corruption to incorruption, from dishonour to glory, from weakness to power, from a natural body to a spiritual body. It is a change from the likeness of Adam to the likeness of CHRIST. It is a change as great as that of the grain of corn into the full-grown plant. Our changed bodies will as much excel our present bodies as the upright frame of man excels the nature of the beasts that perish, or as the sun and moon and stars outshine the dim objects of this lower earth. All this teaches us how great and blessed and glorious our change will be. We see in the Gospels how great a change had taken place in our LORD'S Body at the Resurrection. It is true He did not at once put on all the glory which

risen bodies shall wear. That would have been too dazzling for human eye. Yet His Body had become a "spiritual body." It appeared and disappeared suddenly. It had around It a mystery and awe, so that even the Apostles did not at once know that It was the LORD's Body they beheld. It rose from the earth and passed through the air in the Ascension. And we are told that He "shall change our vile" (that is, poor, worthless,) "body, that it may be like unto His glorious Body";—yes, like It, not only as It was while It still lingered for forty days on this dim earth between the Resurrection and the Ascension, but like It, as It is in all the splendour and majesty and loveliness of Its heavenly glory.

Changed, yet the same! Glorified, yet wearing still an earthly likeness! Like JESUS, yet knowing each other even as on earth! Such do we hope to be. The Apostles knew Moses and Elias, when they appeared in glory on the Mount of Transfiguration, yet they had never seen them in the flesh. It is certain then that the great Resurrection change will not veil and hide us one from another. And, if spirits while separate from the body know each other, as the spirit of the penitent thief must have known the Spirit of CHRIST in Paradise, much more shall we, when in the risen body, know, and be known.

Oh blessed, glorious, change! Who would not long to be thus changed? Who would not long to put off the "earthly house of this tabernacle," and to put on the "house not made with hands, eternal in the heavens"? Who would not yearn for a mansion in our FATHER's house, that "great city, the holy Jerusalem," the city which hath foundations, whose builder "and maker is GOD"?

Readings for Holy Communion.

I.

(*For such as need awakening to the duty.*)

I WANT you, my *brother* (or *sister*), to think a little very seriously about a very serious thing. I am sure I need not tell you how our dear LORD JESUS CHRIST, the night before He was crucified for us, gave us a Holy Sacrament to take the place of the old Passover, and to be a memorial to the end of the world of His sacrifice of Himself upon the Cross. I am sure, too, you know very well the words He used when He did so—how He took Bread, and said, "This is My Body," and took the cup of Wine, and said, "This is my Blood," and made all the Apostles partake of them, and then commanded, "This do in remembrance of Me." Is not this a very plain and simple command? To me it seems quite as plain as "Thou shalt not steal," or any other command in all the Bible. So that no man can say, "I am not told I must do this." Now JESUS said another thing once, which we will put side by side with this. He said, "If ye love Me, keep My commandments." Well, I suppose then, if we do not keep His commandments, we do not love Him. So, if any one says, "I love JESUS CHRIST," and yet never goes to the Holy Communion, I am bound to say to such an one, 'No, my friend, you are deceiving yourself. If you really loved Him, you would certainly do what He asks you.' Think of this. If you had some dear relation—a father or an elder brother—lying on his deathbed, and he sent for you, and said he had one last request to

make, begging you, if you loved him, to do something for him after he was gone, should you not be ashamed of yourself if you never afterwards tried to fulfil his wishes? And would not your friends be quite right if they said, 'Ah, we see now what all his pretended affection was worth. He never really cared for him, or he would not neglect his last wishes in this way'?

Now shall I guess what you are saying to yourself? 'All this is very true, no doubt. I know I ought to have obeyed my SAVIOUR's command. But *I have not been fit*.'

Well, my friend, I have no doubt you are right. But let us understand about this fitness. So long as you have not been trying to fight with your sins and to serve GOD, so long as you have been living in any wilful sin, or even in mere carelessness and neglect of religion, you most certainly have not been fit. But if you have really longed to get rid of your sins, and have been praying and trying to do better, I do not know who is fitter than you. You may be very sinful still, and so weak that you know you cannot stand steadfast for long; but nevertheless I say I do not know who is fitter than you. Who did JESUS come to save? Sinners. Well, you are a sinner. Then He came to save you. Why, the very fact that you are a sinner is part of your fitness! If you were perfectly good, you would not want the holy Sacrament to help you. Your soul is weak and faint; you cannot serve GOD as you wish to do; you are always doing things you are sorry for. Well, here is heavenly food to strengthen the weak and refresh the faint. Your very weakness and helplessness is again part of your fitness! If you could be quite strong with-

out it, you would not need this food to strengthen you. What should you think of a poor man dying of starvation, if he said, 'I will not eat till I am strong and well'? Believe me, the fitness GOD looks for is the longing desire to find strength and grace to do better. As far as worthiness goes, I do not know who will ever be fit. But GOD looks upon His poor, weak, sinful children, and He is full of pity and love for them. And JESUS, GOD's own SON, came and died for them to win them back to GOD, and He has said, "Him that cometh to Me, I will in no wise cast out." Oh, do not be afraid then. If you really wish to go to the SAVIOUR, and find mercy and life and strength, do not wait as if He were not ready. He is far more ready than you are. He is far kinder than you think. He is far more anxious to give you His heavenly gifts than you are to have them. Only taste and see how gracious the LORD is. Go to Him, humbly and penitently, yet freely and boldly, and doubt Him not. Thou hast nothing to give Him. Never mind. Say this—

"Nothing in my hand I bring,
Simply to Thy cross I cling."

He has something to give thee. And that something is nothing less than Himself.

II.*

(*For such as need encouragement.*)

You are invited to come to the blessed Feast, in which your loving SAVIOUR offers to you the heavenly food of His own most precious Body and Blood. But perhaps you feel almost afraid

* *This reading can be had in packets of* 20 *for* 6*d.*

to come. It seems to you something so very holy and awful, that you shrink back, knowing how little worthy you are to draw so near to your LORD. Well then, listen while I try to fashion such a conversation as I could suppose to take place between the LORD JESUS and some such timid disciple as yourself.

The Voice of Jesus:—"This do in remembrance of Me."

The Voice of the Disciple:—O my LORD, if I were but fit, I would come. But I am so unworthy, so full of sin and weakness and folly, that I am afraid to come. I am afraid lest Thou shouldest frown upon me, and cast me out as one not having the wedding garment.

The Voice of Jesus:—My child, I know thy sins and thy weakness and thy unworthiness better than thou knowest them thyself. Yet again I bid thee come. If thou hadst no sins, wherefore did I die for thee? If thou hadst no weakness, wherefore did I give this Sacrament for the strengthening of thy soul? My promise standeth fast, "Him that cometh to Me, I will in no wise cast out."

The Voice of the Disciple:—LORD, I know that Thou art merciful; yet is it not said that he that cometh to Thy holy Feast must come with a penitent heart, and with lively faith, and with charity towards all men? Yet *my* heart mourns but little for sin, and *my* faith is very weak and dim, and *my* love is sadly cold and dull. Surely, LORD, I am not fit to come.

The Voice of Jesus:—My child, thy repentance is poor; then come to Me and I will make it deeper. Thy faith is dim; then come to Me and I will make it brighter. Thy love is cold; then come to Me and I will make it warmer.

The Voice of the Disciple:—O my SAVIOUR, even if I should come to Thee now, I greatly dread lest I fall back afterwards, and return to my sins and my follies. It is a terrible thing after having "tasted of the heavenly gift," and being "made partaker of the HOLY GHOST," to fall away. Surely then my last state would be worse than my first.

The Voice of Jesus:—My child, I know that thou wilt often fall, that many times thou wilt walk unworthily, that thou wilt have sins and shortcomings to repent of every day. Yet again I bid thee come. Believest thou not that "My grace is sufficient for thee," and that "My strength is made perfect in weakness"? Dost thou doubt My power, or My love? Only persevere, and faint not. Though thou fallest often, yea, many times in a day, yet as many times arise again, and thou wilt find Me nigh. Thou shalt know that He that hath begun a good work in thee will perform it unto the end. Though thou fallest, yet shalt thou not be cast away, for I will uphold thee with Mine Hand.

The Voice of the Disciple:—O my merciful SAVIOUR, Thy promises are very comforting, and fill me with hope. Yet suffer me to open my heart to Thee. It is not only that I am so full of sin and uncleanness; it is not only that I have so small a portion of repentance and faith and charity; it is not only that I am so fearful of falling back; but, O my SAVIOUR, with shame I confess it, I love Thee so little that I have no right to Thy love.

The Voice of Jesus:—No, My child, it is true; thou hast no right to My love. Yet I give it thee, freely, fully, without stint or measure. It is thine. Wilt thou not have it? It is thine.

Wilt thou fling it away from thee as a thing that is nothing worth? It is thine. Oh! wilt thou not love Me a little—only a little—in return?

The Voice of the Disciple:—LORD, I love Thee: help Thou my want of love. Nay, rather let me say, LORD, Thou lovest me. I believe, and thank Thee. Alas! I can do no more. Yet, O my SAVIOUR, I have one trouble still. Suffer me to speak but this once. I cannot take delight in holy things as I would. Prayer is not a joy to me, but a burden. I much fear that even in the solemn service of Thy blessed Sacrament, my heart will be dull and unmoved. "My soul cleaveth to the dust," and I seem not only unfit, but also *unable* to share in heavenly things.

The Voice of Jesus:—My child, this dulness of spirit is the great sorrow of all My truest servants. My chief saints have oftentimes been sorely grieved at this their hardness of heart. Yet again I bid thee come. If thou touchest but the hem of My garment, thou shalt be whole. Thy prayers and thy sacraments will not be accepted for thy warmth and fervour, but for My Merits and Sacrifice. Trust to these. Do thy best, and leave the rest to GOD. If thou givest little, I give much. And, poor though thy offering be, I will present it with much incense on the golden altar before the Throne. Thou mayest perhaps receive but little joy and delight in My service now, yet faint not, and the joy and delight shall be hereafter.

The Voice of the Disciple:—O loving SAVIOUR, who can withstand Thy great love? Who can resist Thy tender pleadings? Lo! a sinner, and the greatest of sinners, yet I come. Let me touch but the hem of Thy garment. I believe, for Thou hast said it, that Thou wilt not cast me out. Amen.

III.

(*For such as need simple instruction.*)

You desire to know more about the blessed Sacrament, for which you are trying to prepare yourself, so we will to-day meditate a little upon some few points. We must not, however, think that a few minutes, or even a few days or weeks, would be enough in which to learn all about its wonderful nature and blessedness. I hope, as long as GOD spares us, we shall grow in this knowledge, and so learn to love this holy service better and better, and to find in it more strength and joy and peace. I can only say a few very simple things about it to-day.

1. It is a remembrance of the Sacrifice of our dear SAVIOUR on the Cross. It brings that all-precious Sacrifice to mind. The bread and the wine, as the priest takes them in his hand, and speaks over them the solemn words of Consecration, are to show to the whole Church CHRIST's death till He come. Oh, these dull, sluggish hearts! How we need every reminder which can stir them to some sense of the great things done for them! 'JESUS gave His sacred Body to be broken on the Cross for me:'—'JESUS shed His precious Blood upon the Cross for me:'—such thoughts should fill our whole souls with loving adoration as we look upon the memorial of the Sacrifice. Yes, it is true—and here the truth is pictured before our very eyes—"He loved me, and gave Himself for me."

2. It is a pleading before GOD of the one perfect Sacrifice of JESUS CHRIST. That Sacrifice was full, perfect, and sufficient. It can never be repeated. It is complete for ever. But when

we come to the Holy Communion, we come to plead that Sacrifice before GOD, offering it as our only plea for acceptance and mercy. In this way the LORD'S Supper is a memorial before GOD as well as a memorial before man. We seem all through the service to be saying, 'O GOD, I am not worthy to draw nigh. I am but sinful dust and ashes. How dare I stand in Thy sight, before whom even the very Angels veil their faces? Yet Thy SON hath died for me. And here, as He is even now manifestly set forth crucified among us, I cling to His Cross, I plead His atoning merits, I draw nigh with boldness. I am nothing, but His Sacrifice is all-sufficient. I bring that alone before Thee, O FATHER, beseeching Thee to accept me only through the Offering of Thy SON JESUS CHRIST once for all upon the Cross, which I now commemorate before Thee.'

3. The LORD'S Supper is a Communion, which means a partaking or sharing together. And oh! what wonderful things do we share together in this most holy Feast—even "the Body and Blood of CHRIST, which are verily and indeed taken and received by the faithful in the LORD'S Supper." Yes; it is indeed true. JESUS gives himself to us—His own Body and Blood—to be our spiritual food and sustenance. And surely even the natural substances of bread and wine, which the LORD uses to such blessed ends that He makes them to be the very means of conveying to us His Divine Gifts, should be treated by us as very sacred things. It is no superstition to be reverent in the use of what has been blest to holy purposes. And we believe. We would not question, as the Jews of old, when they asked, "How can this Man give

us His Flesh to eat?" We only know He said, "Whoso eateth My Flesh and drinketh My Blood hath eternal life abiding in him, and I will raise him up at the last day." We believe, and eat and drink, and live. Outwardly, it is bread and wine. Inwardly, it is the Body and Blood of CHRIST. We do not care to question and dispute. We would rather bow the head and worship. When we kneel at the altar of our GOD, why should any thought possess our souls but this, "O my GOD, Thou art true; O my soul, thou art happy"?

4. If this be true, CHRIST is present in the Holy Sacrament in a very real and blessed manner. A great deal is said and written about the *real presence* of CHRIST in His Sacrament. We may not all agree as to the words in which this is to be expressed. There are, no doubt, different teachings concerning it. This is not the place or time to enter into these. But to deny the real presence of CHRIST in His Sacrament is to rob that Sacrament of its very life and power and blessedness. If CHRIST in any real and true way gives Himself to the soul in this blessed ordinance, then His presence must be real and true also. That cannot be really given which is only represented in a figure.

I must not now dwell upon the many other blessed thoughts which gather round this subject. The pardon of sin, the grace of amendment, the HOLY SPIRIT'S power, the bond of loving brotherhood with fellow-Christians, the Communion of Saints,—nay, every holy and beautiful thing which belongs to religion at all,—is here most fully realised. Blessed, thrice blessed moments, if only we knew how full of love and mercy they really are! O JESUS, make us to be more wholly Thine, and to love better than we do to be with Thee. Amen.

Readings during Recovery.

I.

THANKFULNESS.

God has been pleased to remove from you the great danger and pressing dread into which He in His wisdom brought you. It is a very serious and solemn thing to have been brought so near to death—at least to have been brought to see how close by our side death stands. No one can have passed through dangerous sickness without being much better or much worse for it. If it does not soften the heart, and draw it closer to God, it most certainly hardens it, and makes it more worldly.

Now I want to-day to speak of thankfulness as a duty owed to God in return for His mercies. I am sure you are feeling thankful. You are feeling a great sense of relief, as though a heavy weight were lifted off your soul. You are feeling glad at the thought of returning health, and the prospect of bright days to come. Now let me, as a friend, warn you that it is sadly easy to deceive one's self in this matter. One may feel very glad, and mistake this gladness for true thankfulness. A great many fancy themselves thankful when the true feeling in their hearts is simply a sense of relief at the removal of pain, or sickness, or danger. Look at the ten lepers who were healed. I have no doubt they all ten felt great relief, and I daresay they thought themselves thankful. It is quite possible they said to

one another, 'Oh, how thankful we ought to be! What a mercy to be delivered from that terrible leprosy!' But we all know that only one of the ten had the grace of true thankfulness. Think for a moment what thankfulness means. It is not only gladness of heart at some blessing received; it is a feeling *towards a person*. This makes all the difference in the world. True thankfulness is the feeling of the heart going forth in loving thanks towards a person. But this is not all. A thankful heart will speak its thanks. It will take them straight to GOD, and tell Him how full of love and gratitude it is to Him for His great goodness. See how that one Samaritan among the ten lepers went back to JESUS, and fell on his face at His Feet, giving Him thanks. He was not content to talk about feeling thankful to his companions; he must tell it to JESUS Himself. It is just what you would do yourself in any other case. Suppose some one did you a very great service, you would never be content till you had gone and thanked him for it. You would be ashamed of yourself if you passed him by without a word. I remember the case of a young man saved by another from drowning, who never would thank him for what he had done, because he thought he had been rough in his manner of doing it. And I remember how angry we all felt at his ingratitude. It is hard to believe in such sullen obstinacy. Yet it is just what we may find every day in ourselves towards GOD. We are saved from some great danger; we receive some great mercy; our heart rejoices, and we are glad; but, alas! for man's ingratitude, we render no heartfelt thanks to Him who has so saved and blessed us. Perhaps even

we *feel* little thankfulness, thinking it has been a rough hard dealing, and forgetting the true mercy that is hidden in GOD'S sternest chastisements.

But still farther, true thankfulness is not content with feelings and words. It must show itself in action. It will take trouble to prove its reality. Thus we pray, in our beautiful General Thanksgiving, that we may show forth GOD'S praise "not only with our lips, but in our lives." Here again let the grateful Samaritan teach us a lesson—"One of them, when he saw that he was healed, *turned back*, and with a loud voice glorified GOD, and fell down on his face at His feet, giving Him thanks." He "*turned back*." He took trouble to show his thankfulness. He went out of his way to do so. He was not one to be content with *talking* about being thankful. He was a man to show his thankfulness not only with his lips, but in his life. Now think once more of yourself. Which do you mean to be like—the nine, or the one? I hope not the nine. But if you say to yourself, 'No, I mean to try to be like the one, and to prove that I am really thankful by my actions,' then you will ask, simply and humbly, "LORD, what wilt Thou have me to do?" If you honestly desire to know what you can do to prove your thankfulness, I think GOD will show you. For instance, there is one very plain and simple thing. The Psalmist asked in old times just the same question you are asking now—"What shall I render unto the LORD for all the benefits that He hath done unto me?" And you remember the answer—"I will receive the cup of salvation, and call upon the name of the LORD." Is there no "cup of salvation" you too may receive? Could you not make

a beginning by going unto God's altar with your sacrifice of praise and thanksgiving, and there dedicating yourself afresh to His service, and seeking new strength for a new life to His glory? Surely this is the right beginning. Surely this is the right way to fall down on your face at His Feet, giving Him thanks. Surely, till you have done this, it is mere deceiving of yourself to talk of thankfulness. If you will not obey your Lord's dying request, I cannot see how you can be truly thankful to Him.

But this is only a beginning, and easy by comparison. Yes, the hard thing is to persevere. I know it will be hard. Your present feelings will fade. Your present resolutions will slacken. Your old temptations will return. You will (alas, how easily!) drop back into the old ways, and settle into the old state. Nay, this must not be. By God's grace you must not let it be. By God's grace you must struggle on, not always successful, not always doing great things (there will be sure to come times of slackness and dimness), but never giving up trying, never letting sin take you captive again, never ceasing to fight, and never despairing of the victory; to which may God bring you at last, for His dear Son's sake. Amen.

II.

A FRESH START.*

I trust you have resolved that, if God restores you again to health, you will make a fresh start. We are all so apt to grow weary in well-doing,

* Some of the thoughts in this Reading are taken from Faber's Posthumous *Notes*.

and to fall into an idle, dull, careless way of living in spiritual things, that it is a great thing for us when we are roused to make a fresh start. Now your sickness has come to you to bid you make a fresh start. No; it would be truer to say GOD has come to you in this sickness to bid you make a fresh start.

Now, I can fancy you saying this—'I should like to make this fresh start, but I do not feel very hopeful about it. The truth is, I have made so many fresh starts in my life, and one after another has so broken down and come to nothing, that I am almost in despair about it. I do not believe I shall succeed. I sometimes doubt whether it is any use trying again. In fact, I am such a poor, weak, wretched creature, that I shall never be good for anything.'

Well, I have got a good deal to say about all this.

1. In the first place, I have no doubt it is in the main true. I quite allow that your experience in the past is not very encouraging; and I think it very probable that you are right in fancying any other fresh starts you may make are likely enough to fail. In one thing I am sure you are right—namely, in saying that you will never be good for anything. Yet I want you to try again. You see GOD has taught you something by your failures. You have learnt your own weakness and nothingness, and that is a good and wholesome lesson to have learnt. It will make you more humble.

2. Why have you been so disappointed at your failures? Has it been because you wanted so much to serve GOD, and could not? Or was it because it was so mortifying and unpleasant to

find how weak and sinful you were? Are you sure there has not been a little pride mixed up with it? It would have been so much pleasanter to find yourself strong, and able to do as you resolved. And so you dread trying again, because you do not like failing. To the humble each failure is the spring of new endeavour. Pride says, 'If this is all I can do, it is not worth the trouble.' Humility says, 'I see what a poor, helpless creature I am; I must strive harder, and lean more on a better strength than my own.'

3. Trying is what God asks for. Success rests with Him. It is better to try without succeeding than to succeed without trying. A general who fights all day against superior numbers, even though he loses the battle at the last, is worthy of higher honour than one at sight of whose troops the enemy runs away, leaving him master of the field without a struggle. Do not vex yourself as to whether you shall succeed or no. God bids you try. And honest efforts are always successes, because they bring their own blessing, even though they fail in that which they aim at.

4. Your old starts ought to have taught you some lessons, besides that of your own weakness, to help you now. Our old starts and old failures are like a heap of rubbish, in turning over which we may chance to find something of value, if we look carefully. What was the chief thing amiss in those old starts? Was there too much self-trust? or too little prayer? or a shrinking from self-denial? or a neglect of Holy Communion? or a continuance of some dangerous habit which should have been put away? or the keeping of some friendship which dragged you

back again? Perhaps, if you can find out what was amiss then, you may at least do better now.

5. Fresh starts are the very law of the soul's progress. Did you ever watch the waves on the sea-shore when the tide was rising? If so, you would see that each wave does not advance beyond the one before. A good many will fall short before any real advance is made; yet, if you go away and come back in a little while, you will find that the tide has reached a far higher point on the shore. So with the spiritual life. Our fresh starts do not always succeed—nay, they are constantly failing. Yet by them only is any real advance made at last. I suppose it is true that the life of the greatest saint is only a continual series of fresh starts.

So you will try once more, will you not? Do I say '*once* more' only? No; I ask more—God asks more—than this. You will try again and again, and never give up trying, till the end.

Then, if you are found still trying, the success will come.

Readings for Sick Children.

I.

My child, you are very weak and ill. Perhaps it seems hard, and you wonder why this sickness has come to you. Shall I try and tell you? Your Father in heaven, who is far far wiser and kinder than even the wisest and kindest father on earth, has sent it to you; and I am quite sure He has not sent it because He likes to see you in pain or in weakness, and unable to run about and play and enjoy yourself. No, dear child, He loves you too well for that. And because He loves you, He wants you to become fit to go to Him, and to live with Him in His beautiful home above. When you were quite well, I dare say you did not think very much about God and heaven. Perhaps you were sometimes naughty, and did things which displeased God. Now God is taking you aside to whisper to you that you must try to think about Him more, and to love Him more, and to please Him better. Will you try to do these things? One thing, at any rate, you can do. You can ask God to help you. You can talk to Him. That, you know, is prayer. You can talk to Him in your secret heart many times in the day. He does not want fine words or long prayers. He only wants you to speak to Him in your heart. Shall I try to show you the sort of words you may speak to Him? You may say something like this—'O my Father, I am sure Thou lovest me. I am sure Thou hast sent this illness to make me good. I do wish to be good, and to love Thee and serve Thee better. If it is

right, I would pray Thee to take away this sickness, and to make me well again. But whether I get well or not, let me be a better and purer and more loving child than I have been; for JESUS CHRIST'S sake. Amen.' You will try (will you not?) to feel that you are resting quietly and safely in His loving arms. Think of the Good Shepherd, and how it is written of Him, "He shall gather the lambs with His arm, and carry them in His bosom." Does not that sound very peaceful and happy? Yes, dear child, it is indeed very peaceful and happy to lie still in His arms, and to be watched over by His loving eye. "The LORD is my Shepherd: therefore can I lack nothing."

II.

I WANT to tell you, my dear child, something which you have heard a great many times before, but which many people, even old people, often hear a great many times without heeding. The thing I want to tell you is only this—that JESUS CHRIST, GOD'S own dear SON, came down from heaven and died upon the Cross to save you from your sins. This is an old story, you think. Ah! but is it not wonderful? How He must have loved us! When He looked down from heaven upon the world, He saw the people in the world so wicked that they could not be saved without Him. They were so wicked that it is hard to see how GOD could love them. Yet He did love them. And so the SON OF GOD, who had lived always with GOD in heaven, came down, and was born as a little helpless Child in the world, that He might suffer and die to save us. And I will

tell you what you may say—"He loved me, and gave Himself for me." Is not that a good thing to be able to say? And now, dear child, you know what you must do in return; you must love JESUS, and try to be like Him. If some one came to your bedside, and covered your bed with all manner of beautiful presents, would you not love him? Yes, but JESUS has given you a present a thousand times better than all the world would be; for He has given you Himself. "He loved me, and gave *Himself* for me." Oh! if you think what that means, if you think of Him, the holy and spotless LAMB OF GOD, hanging nailed to the Cross in the bitterest of agony, to save your soul from sin and from death, you could not help loving Him a little in return. Try and picture Him to yourself on that Cross, looking down on you with tender love, and saying—"Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto My sorrow." And then speak to Him in your heart, and say—'O my SAVIOUR, and didst Thou bear all this for me? And yet can I forget Thee, and go on sinning against Thee? Oh no! I *will* love Thee: I *will* follow Thee: I *will* try to be like Thee. I know I am a poor, weak, sinful child, and can do nothing for Thee. But Thou hast done everything for me. And I ask Thee now to do one thing more—to make me love Thee in return for Thy wonderful love. Amen.'

Hymns.

I.

"The time is short."

A FEW more years shall roll,
A few more seasons wane,
And we shall be with those that rest
Till CHRIST shall come again.
Then, O my LORD, prepare
My soul for that great day;
Oh! wash me in Thy precious Blood,
And take my sins away.

A few more suns shall set
O'er these dark hills of time,
And we shall be where GOD Himself
Lights all the glorious clime.
Then, O my LORD, prepare
My soul for that bright day;
Oh! wash me in Thy precious Blood,
And take my sins away.

A few more storms shall beat
On this stern rocky shore,
And we shall be where tempests cease,
And surges swell no more.
Then, O my LORD, prepare
My soul for that calm day;
Oh! wash me in Thy precious Blood,
And take my sins away.

A few more struggles here,
A few more partings o'er,
A few more toils, a few more tears,
And we shall weep no more.
Then, O my LORD, prepare
My soul for that blest day;
Oh! wash me in Thy precious Blood,
And take my sins away.

'Tis but a little while,
And He shall come again,
Who died that we might live, who lives
That we with Him may reign:

Then, O my LORD, prepare
My soul for that glad day;
Oh! wash me in Thy precious Blood,
And take my sins away. Amen.

H. Bonar.

II.

"Abide with us."

ABIDE with me! fast falls the eventide;
The darkness deepens; LORD, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see:
O Thou, who changest not, abide with me!

Thou on my head in early youth didst smile;
And, tho' rebellious and perverse meanwhile,
Thou hast not left me, oft as I left Thee:
On to the close, O LORD, abide with me!

I need Thy presence every passing hour:
What but Thy grace can foil the tempter's power?
Who, like Thyself, my guide and stay can be?
Through cloud and sunshine, oh, abide with me!

I fear no foe with Thee at hand to bless;
Ills have no weight, and tears no bitterness.
Where is death's sting? Where, grave, thy victory?
I triumph still, if Thou abide with me.

Hold Thou Thy Cross before my closing eyes;
Shine through the gloom, and point me to the skies.
Heaven's morning breaks, and earth's vain shadows flee:—
In life, in death, O LORD, abide with me! Amen.

Lyte.

III.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

ART thou weary, art thou languid,
Art thou sore distrest?
'Come to me,' saith One, 'and coming,
Be at rest.'

Hath He marks to lead me to Him,
If He be my Guide?
'In His Feet and Hands are wound-prints,
And His Side.'

Hath He diadem, as Monarch,
That His Brow adorns?
'Yea, a crown, in very surety,
But of thorns!'

If I find Him, if I follow,
What His guerdon here?
'Many a sorrow, many a labour,
Many a tear.'

If I still hold closely to Him,
What hath He at last?
'Sorrow vanquish'd, labour ended,
Jordan past!'

If I ask Him to receive me,
Will He say me nay?
'Not till earth, and not till heaven,
Pass away!'

Finding, following, keeping, struggling,
Is he sure to bless?
Angels, martyrs, prophets, virgins,
Answer 'Yes!' Amen.

Greek, tr. Neale.

IV.

"There is mercy with Thee."

Bow'd beneath my load of sin,
Weary, sick, and faint within,
All unworthy Thine to be;
Is there mercy still for me?
Hear me, Lord, I Thee implore,
Knocking at Thy Mercy's door.

Thou hast knocked at my poor door,
I had heard Thee oft before,
Heard, yet failed to let Thee in!
Canst Thou still forgive such sin?
Hear me, Lord, I Thee implore,
Standing at Thy Mercy's door.

Contrite now for sinful ways,
Mis-used powers and mis-spent days,
I confess my shame to Thee;
Can I still absolvèd be?
Hear me, LORD, I Thee implore,
Kneeling at Thy Mercy's door.

From sin's penalties and fear
They are safe whom Thou dost clear,
Guilty, I such grace would share;
Wilt Thou not receive my prayer?
Hear me, LORD, I Thee implore,
Prostrate at Thy Mercy's door.

More than pardon; from the sin
Which has grieved Thee, take me in;
May I ask, who seek Thy face,
Cleansing, healing, strength'ning grace?
Hear me, LORD, I Thee implore,
Waiting at Thy Mercy's door.

"White as snow!" O may I wear
Righteousness so bright and fair,
In Thy sight accepted be,
And Thy glorious Kingdom see?
Hear me, LORD, I Thee implore,
Waiting still at Mercy's door.

Past is every other plea,
All my hope is fixed on Thee;
Now Thy promise I believe,
Him who comes Thou wilt receive;
Thee to leave, dear LORD, no more,
Bid me enter Mercy's door. Amen.

F. Vaughan.

V.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

'COME unto Me, ye weary,
And I will give you rest.'
Oh, blessèd voice of JESUS,
Which comes to hearts opprest!
It tells of benediction,
Of pardon, grace, and peace,
Of joy that hath no ending,
Of love which cannot cease.

'Come unto Me, ye wanderers,
And I will give you light.'
Oh, loving voice of JESUS,
Which comes to cheer the night!
Our hearts were filled with sadness,
And we had lost our way,
But He has brought us gladness,
And songs at break of day.

'Come unto Me, ye fainting,
And I will give you life.'
Oh, cheering voice of JESUS,
Which comes to end our strife!
The foe is stern and eager,
The fight is fierce and long;
But Thou hast made us mighty,
And stronger than the strong.

'And whosoever cometh,
I will not cast him out.'
Oh, welcome voice of JESUS,
Which drives away our doubt:
Which calls us, very sinners,
Unworthy though we be
Of love so free and boundless,
To come, dear LORD, to Thee! Amen.

H. Bonar.

VI.

"What time I am afraid I will trust in Thee.

DEAR LORD, I am afraid, for lo! no more
I see the sunlight streaming full and free:
Oh, teach my fainting heart this heavenly lore—
What time I am afraid to trust in Thee.

W. W. W.

VII.

"Is it nothing to you, all ye that pass by?"

HAIL that Head all torn and wounded,
With the crown of thorns surrounded!
Hail that face all marred and pale!
Hail that Body pierced and shaken,
Mocked of man, of GOD forsaken,
Left in death's last hour to fail!

Thou whose form for us was wasted,
Who for us of death hast tasted,
Hear us, sinners though we be.
Do not from Thy sufferings turn us;
Do not leave us, do not spurn us;
Let us cling in death to Thee.

By Thine anguish, by Thy crying,
By Thy voice when Thou wast dying,
By Thy last expiring breath:
Thou, of heavenly life the Giver,
Thou, Almighty to deliver,
Oh receive our souls in death!

When our weakened minds are straying,
Make, O LORD, no long delaying,
Fail us not, O JESU, then.
With Thy presence us defending,
Come and cheer our latest ending,
SAVIOUR of the sons of men! Amen.

Latin, tr. Alford.

VIII.

"Lovest thou Me?"

HARK, my soul, it is the LORD,
'Tis thy SAVIOUR, hear His word:
JESUS speaks, and speaks to thee;
'Say, poor sinner, lov'st thou Me?

'I delivered thee when bound,
And, when bleeding, healed thy wound;
Sought thee wandering, set thee right,
Turned thy darkness into light.

'Can a woman's tender care
Cease towards the child she bare?
Yes, she may forgetful be;
Yet will I remember thee.

'Mine is an unchanging love,
Higher than the heights above,
Deeper than the depths beneath,
Free and faithful, strong as death.

'Thou shalt see My glory soon,
When the work of grace is done;
Partner of My throne shalt be:—
Say, poor sinner, lov'st thou Me?'

LORD, it is my chief complaint
That my love is weak and faint;
Yet I love Thee and adore!
Oh for grace to love Thee more! Amen.

Cowper.

IX.

"Of His fulness have all we received, and grace for grace.'

I HEARD the voice of JESUS say,
'Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon My Breast.'
I came to JESUS as I was,
Weary, and worn, and sad;
I found in Him a resting-place,
And He has made me glad.

I heard the voice of JESUS say,
'Behold I freely give
The living water, thirsty one,
Stoop down, and drink, and live.'
I came to JESUS, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.

I heard the voice of JESUS say,
'I am this dark world's Light;
Look unto Me, thy morn shall rise,
And all thy day be bright.'
I looked to JESUS, and I found
In Him my Star, my Sun;
And in that Light of life I'll walk,
Till travelling days are done.

H. Bonar.

X.

"O thou of little faith, wherefore didst thou doubt?'

I KNOW not if I do believe,—
I think I do;
And yet at times all things have seemed
Unreal, untrue.

Is it GOD'S voice that speaks to *me*
The words I read?
And does His very present help
Touch my great need?
The peace and joy He offers seem too great,
And yet without them I am desolate.
Increase my faith, LORD, help this unbelief,
Which is my grief.

O LORD, I know not if I love,—
I am so cold;
There is no answering glow to meet
Thy love untold.
And love that flows to all around
So easily,
Is silent when I would express
Some love to Thee.
Thou knowest all things, therefore search my heart,
Rekindle love, or else fresh love impart;
Break the self-will that makes me cold to Thee
By loving me.

Thus cried I in the dark, and stretched
A weary hand
To find the LORD, who close beside
Did waiting stand.
His eye was reading every thought
Of doubt and care,
His smile of welcome, tho' unseen,
Had long been there.
And though all else seemed shadowy and dim,
I touched His robe, and virtue flow'd from Him;
O LORD, my only Hope and Refuge Thou,
I take Thee now. *K.*

XI.

"I am the Good Shepherd."

I WAS wandering and weary,
When my SAVIOUR came unto me;
For the ways of sin grew dreary,
And the world had ceased to woo me;
And I thought I heard Him say,
As He came along His way,
'O silly souls! come near Me;
My sheep should never fear Me;
I am the Shepherd true.'

At first I would not hearken,
And put off till the morrow;
But life began to darken,
And I was sick with sorrow;
  And I thought I heard Him say,
  As He came along His way,
    'O silly souls!' &c.

At last I stopped to listen,
His voice could not deceive me;
I saw his kind eyes glisten,
So anxious to relieve me;
  And I thought I heard him say,
  As He came along His way,
    'O silly souls!' &c.

He took me on His shoulder,
And tenderly He kissed me;
He bade my love be bolder,
And said how He had missed me;
  And I'm sure I heard him say,
  As He went along His way,
    'O silly souls!' &c.

Strange gladness seemed to move Him,
Whenever I did better;
And He [drew] me so to love Him,
As if He was my debtor;
  And I always heard Him say,
  As He went along His way,
    'O silly souls!' &c.

I thought His love would weaken,
As more and more He knew me;
But it burneth like a beacon,
And its light and heat go through me;
  And I ever hear Him say,
  As He goes along His way,
    'O silly souls!' &c.

Let us do, then, dearest brothers,
What will best and longest please us,—
Follow not the ways of others,
But trust ourselves to JESUS;
  We shall ever hear Him say,
  As He goes along His way,
    'O silly souls!' &c.

Faber.

XII.

"What I shall choose I wot not."

I WISH to have no wishes left,
  But to leave all to Thee;
And yet I wish that Thou shouldst will
  Things that I wish should be.

And these two wills I feel within
  When on my death I muse;
But, LORD, I have a death to die,
  And not a death to choose.

Why should I choose? For in Thy love
  Most surely I descry
A gentler death than I myself
  Should dare to ask to die.

But Thou wilt not disdain to hear
  What those few wishes are,
Which I abandon to Thy love,
  And to Thy wiser care.

All graces I would crave to have
  Calmly absorbed in one,—
A perfect sorrow for my sins,
  And duties left undone.

I fain, for my long journey's need,
  The blessèd Feast would share;
I would GOD'S priest beside my bed
  Might pray the parting prayer.

I would the light of reason, LORD,
  Up to the last might shine,
That my own hands might hold my soul
  Until it passed to Thine.

And I would pass in silence, LORD,
  No brave words on my lips,
Lest pride should cloud my soul, and I
  Should die in the eclipse.

But when, and where, and by what pain,—
  All this is one to me;
I only long for such a death
  As most shall honour Thee. Amen.

Faber (*verse 6 being altered*)

XIII.

"The New Jerusalem."

JERUSALEM the Golden!
With milk and honey blest!
Beneath thy contemplation
Sink heart and voice oppress'd.

I know not, oh, I know not,
What joys await us there,
What radiancy of glory,
What light beyond compare!

And when I fain would sing them,
My spirit fails and faints,
And vainly would it image
The mansions of the saints.

They stand—those halls of Zion—
All jubilant with song,
And bright with many an Angel,
And all the martyr throng.

The Prince is ever in them;
The daylight is serene;
The pastures of the blessèd
Are decked in glorious sheen.

There is the Throne of David,
And there, from care released,
The song of them that triumph,
The shout of them that feast:

And they who, with their Leader,
Have conquered in the fight,
For ever and for ever
Are clad in robes of white!

Jerusalem the glorious!
The glory of the elect!
O dear and happy vision
That eager hearts expect;

E'en now by faith I see thee:
E'en here thy walls discern:
To thee my thoughts are kindled,
And strive, and pant, and yearn.

O fields that know no sorrow!
O state that fears no strife!
O princely bowers! O land of flowers!
O realm and home of life!

O sweet and blessèd country!
Shall I ever see thy face?
O sweet and blessèd country!
Shall I ever win thy grace?

I *have* the hope within me
To comfort and to bless:
Shall I ever win the prize itself?
O tell me, tell me, 'Yes'!

Bernard of Cluny, tr. Neale.

XIV.

"A man shall be as an hiding place from the wind, and a covert from the tempest."

JESUS, Lover of my soul,
Let me to Thy Bosom fly,
While the gathering waters roll,
While the tempest still is high:
Hide me, O my SAVIOUR, hide,
Till the storm of life is past,
Safe into the haven guide;
O receive my soul at last!

Other refuge have I none;
Hangs my helpless soul on Thee;
Leave, ah! leave me not alone,
Still support and comfort me.
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing!

Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound;
Make and keep me pure within!
Thou of Life the Fountain art,
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity. Amen.

C. Wesley.

XV.

"Whom have I in heaven but Thee? And there is none upon earth that I desire in comparison of Thee."

JESU, my LORD, my GOD, my all;
Hear me, blest SAVIOUR, when I call;
Hear me, and from Thy dwelling-place
Pour down the riches of Thy grace.
JESU, my LORD, I Thee adore;
Oh make me love Thee more and more!

JESU, alas! too coldly sought,
How can I love Thee as I ought?
And how extol Thy matchless fame,
The glorious beauty of Thy Name?
JESU, my LORD, I Thee adore;
Oh make me love Thee more and more!

JESU, what didst Thou find in me,
That Thou hast dealt so lovingly?
How great the joy that Thou hast brought
Oh far exceeding hope or thought!
JESU, my LORD, I Thee adore;
Oh make me love Thee more and more!

JESU, of Thee shall be my song,
To Thee my heart and soul belong;
All that I am or have is Thine;
And Thou, my SAVIOUR, Thou art mine.
JESU, my LORD, I Thee adore;
Oh make me love Thee more and more! Amen.

H. Collins.

XVI.

"He is altogether lovely."

JESUS, Thou Joy of loving hearts!
Thou Fount of life! Thou Light of men!
From the best bliss that earth imparts,
We turn unfilled to Thee again.

Thy truth unchanged hath ever stood;
Thou savest those that on Thee call;
To them that seek Thee, Thou art good,
To them that find Thee, All in all!

We taste Thee, O Thou living Bread,
And long to feast upon Thee still!
We drink of Thee, the Fountain-head,
And thirst our souls from Thee to fill.

Our restless spirits yearn for Thee,
Where'er our changeful lot is cast;
Glad when Thy gracious smile we see,
Blest when our faith can hold Thee fast.

O JESU, ever with us stay!
Make all our moments calm and bright;
Chase the dark night of sin away,
Shed o'er the world Thy holy light. Amen.

Latin, tr. Ray Palmer.

XVII.

"Him that cometh unto Me, I will in no wise cast out."

JUST as I am, without one plea,
But that Thy Blood was shed for me,
And that Thou bidd'st me come to Thee,
O LAMB OF GOD, I come!

Just as I am, though toss'd about
With many a conflict, many a doubt,
Fightings and fears, within, without,
O LAMB OF GOD, I come!

Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in Thee to find,
O LAMB OF GOD, I come!

Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve!
Because Thy promise I believe,
O LAMB OF GOD, I come!

Just as I am (Thy love unknown
Has broken every barrier down),
Now to be Thine, yea, Thine alone,
O LAMB OF GOD, I come!

Just as I am, of that free love
The breadth, length, depth, and height to prove,
Here for a season, then above,
O LAMB OF GOD, I come! Amen.

Charlotte Elliott.

XVIII.

"I am the Light of the world."

LEAD, kindly Light, amid the encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home;
Lead Thou me on:
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on:
I loved to choose and see my path; but now
Lead Thou me on!
I loved the garish day, and, spite of fears,
Pride ruled my will: remember not past years!

So long Thy power has blest me; sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile,
Which I have loved long since, and lost a while!

Amen.

J. H. Newman.

XIX.

"My soul hangeth upon Thee: Thy right hand hath upholden me."

LEANING on Thee, my Guide, my Friend,
My Gracious Saviour! I am blest:
Though weary, Thou dost condescend
To be my rest.

Leaning on Thee, this darkened room
Is cheered by a celestial ray;
Thy pitying smile dispels the gloom,
Turns night to day.

Leaning on Thee, my soul retires
From earthly thoughts and earthly things;
On Thee she centres her desires,
To Thee she clings.

Leaning on Thee, with child-like faith,
To Thee the future I confide;
Each step of life's untrodden path
Thy love will guide.

Leaning on Thee, I breathe no moan,
Though faint with languor, parched with heat;
Thy will has now become my own:
That will is sweet.

Leaning on Thee, 'midst torturing pain,
With patience Thou my soul dost fill:
Thou whisperest, 'Why did I sustain?'
Then I am still.

Leaning on Thee, I do not dread
The havoc slow disease may make;
Thou, who for me Thy Blood hast shed,
Wilt ne'er forsake.

Leaning on Thee, though faint and weak,
Too weak another voice to hear,
Thy heavenly accents comfort speak,
'Be of good cheer!'

Leaning on Thee, no fear alarms;
Calmly I stand on death's dark brink;
I feel the everlasting arms,—
I cannot sink!

Charlotte Elliott.

XX.

"When shall I come to appear before the presence of God?"

LORD JESU, by Thy Passion
To Thee I make my prayer;
Thou, who in mercy smitest,
Have mercy, LORD, and spare.

Oh wash me in the fountain
That floweth from Thy Side;
Oh clothe me in the raiment
Thy Blood hath purified.

Oh hold Thou up my goings,
And lead from strength to strength,
That unto Thee in Zion
I may appear at length.

Oh hearken to my knocking,
And open wide the door,
That I may enter freely,
And never leave Thee more.

Oh bring me, loving SAVIOUR,
To that most blessèd place,
Where Angels and Archangels
Look ever on Thy Face;

Where gladsome alleluias
Unceasingly resound;
Where martyrs, now triumphant,
Walk robed in white and crown'd.

Oh make my spirit worthy
To join that ransomed throng;
Oh teach my lips to utter
That everlasting song.

Oh give that last best blessing
That even saints can know,—
To follow in Thy footsteps
Wherever Thou dost go.

Not wisdom, might, or glory,
I ask to win above:
I ask for Thee—Thee only—
O Thou Eternal Love. Amen.

R. F. Littledale, from "The Priest's Prayer-book."

XXI.

"Verily I say unto thee, To-day shalt thou be with Me in Paradise."

'LORD, when Thy kingdom comes, remember me;'
Thus spake the dying lips to dying Ears;
Oh faith, which in that darkest hour could see
The promised glory of the far-off years!

No kingly sign declares that glory now,
No ray of hope lights up that awful hour;
A thorny crown surrounds the bleeding Brow,
The Hands are stretch'd in weakness, not in power.

Yet hear the Word the dying SAVIOUR saith,
'Thou too shalt rest in Paradise to-day;'
Oh words of love to answer words of faith!
Oh words of hope for those who live to pray!

LORD, when with dying lips my prayer is said,
Grant that in faith Thy kingdom I may see:
And, thinking on Thy Cross, and bleeding Head,
May breathe my parting words, 'Remember me.'

Remember me, but not my shame or sin;
Thy cleansing Blood hath wash'd them all away;
Thy precious Death for me did pardon win;
Thy Blood redeemed me in that awful day.

Remember me; yet how canst Thou forget
What pain and anguish I have caused to Thee,—
The Cross, the Agony, the Bloody Sweat,
And all the sorrow Thou didst bear for me?

Remember me; and, ere I pass away,
Speak Thou the assuring word that sets us free,
And make Thy promise to my heart, 'To-day
Thou too shalt rest in Paradise with Me.' Amen.

Archbishop Maclagan.

XXII.

"Not My will, but Thine be done."

My GOD and FATHER, while I stray
Far from my home, on life's rough way,
Oh teach me from my heart to say,
'Thy will be done.'

Though dark my path, and sad my lot,
Let me be still, and murmur not,
Or breathe the prayer divinely taught,
'Thy will be done.'

What though in lonely grief I sigh
For friends belov'd, no longer nigh,
Submissive still would I reply,
'Thy will be done.'

Though Thou hast call'd me to resign
What most I prize, it ne'er was mine;
I have but yielded what was Thine:
'Thy will be done.'

Should grief or sickness waste away
My life in premature decay,
My FATHER, still I strive to say,
'Thy will be done.'

Let but my fainting heart be blest
With Thy sweet Spirit for its guest,
My GOD, to Thee I leave the rest:
'Thy will be done.'

Renew my will from day to day,
Blend it with Thine, and take away
All that now makes it hard to say,
'Thy will be done.'

Then, when on earth I breathe no more
The prayer, oft mixed with tears before,
I'll sing upon a happier shore,
'Thy will be done!' Amen.

Charlotte Elliott.

XXIII.

"Now when I passed by thee, and looked upon thee, behold, thy time was the time of love."

My GOD, my FATHER, dost Thou call
Thy long-lost wandering child to Thee?
And canst Thou, wilt Thou, pardon all?
I come, I come; LORD, save Thou me.

O JESU, art Thou passing by
With all Thy goodness, grace, and power?
And dost Thou hear my broken cry?
I come, I come, in mercy's hour.

O HOLY SPIRIT, is it Thou,
My tenderest Friend refused too long?
And art Thou pleading, striving now?
I come, I come; make weakness strong.

Yes, LORD, I come: Thy heart of love
Is moving, kindling, drawing mine.
I cast me at Thy feet to prove
The bliss, the heaven, of being Thine. Amen.

E. H. Bickersteth.

XXIV.

"And when I saw Him, I fell at His feet as dead."

O GOD, enshrined in dazzling light
Above the highest sphere,
My soul is fill'd with awe to feel
That Thou art present here.

Thine eye is as a lamp of fire,
And in its searching flame
I see myself, all stain'd with sin,
And bow my head with shame.

But, O my GOD, Thy SON hath died!
And from the dust I rise,
And from myself and all my sin
To Thee I lift mine eyes.

My sins are dark; but over all
Thy burning love I see;
And all my soul is full of praise,
And worships only Thee. Amen.
W. W. W.

XXV.

"Behold, I stand at the door, and knock."

O JESU, Thou art standing
Outside the fast-closed door,
In lowly patience waiting
To pass the threshold o'er.
Shame on us, Christian brothers,
His name and sign who bear,
Oh shame, thrice shame, upon us,
To keep Him standing there.

O JESU, Thou art knocking:
And lo! that Hand is scarr'd,
And thorns Thy Brow encircle,
And tears Thy Face have marr'd.
Oh, love that passeth knowledge,
So patiently to wait!
Oh, sin that hath no equal,
So fast to bar the gate!

O JESU, Thou art pleading
In accents meek and low,—
'I died for you, My children,
And will ye treat Me so?'
O LORD, with shame and sorrow
We open now the door:
Dear SAVIOUR, enter, enter,
And leave us nevermore. Amen.
W. W. W.

XXVI.

"He saw them toiling in rowing."

O LORD, we toil with weary oar
Across life's restless sea:
When shall we reach the unseen shore,
And be at rest with Thee?

The night is dark; the waves run high;
We see no dawning ray;
We toil and strive in vain: ah! why
Art Thou so far away?

O toiler, cease thy faithless moan;
For, on the sacred hill,
Withdrawn from earth, unseen, alone,
He sees thee toiling still.

What matter that the storm-winds blow,
And waves their loud voice raise?
Nor wind nor wave can work thee woe
While JESUS sees and prays.

O JESU, on Thy strong arm stay'd,
We brave life's restless sea;
And, though we sometime be afraid,
We yet will trust in Thee. Amen.

W. W. W.

XXVII.

"They crucified Him."

OH come and mourn with me a while;
Oh come ye to the SAVIOUR'S side;
Oh come, together let us mourn:
JESUS, our LORD, is crucified.

Have we no tears to shed for Him,
While soldiers scoff, and Jews deride?
Ah! look how patiently He hangs:
JESUS, our LORD, is crucified.

How fast His Hands and Feet are nail'd;
His Throat with parching thirst is dried;
His failing Eyes are dimmed with Blood:
JESUS, our LORD, is crucified.

Seven times He spake, seven Words of love;
And all three hours His silence cried
For mercy on the souls of men:
JESUS, our LORD, is crucified.

Come, let us stand beneath the Cross:
So may the Blood from out His Side
Fall gently on us drop by drop;
JESUS, our LORD, is crucified.

A broken heart, a fount of tears
Ask, and they will not be denied;
LORD JESUS, may we love and weep,
Since Thou for us art crucified. Amen.

Faber.

XXVIII.

"To-day shalt thou be with Me in Paradise."

OH Paradise! Oh Paradise!
Who doth not crave for rest?
Who would seek the happy land,
Where they that loved are blest?
Where loyal hearts and true
Stand ever in the light,
All rapture through and through
In GOD's most holy sight.

Oh Paradise! Oh Paradise!
'Tis weary waiting here;
I long to be where JESUS is,
To feel, to see Him near;
Where loyal hearts, &c.

Oh Paradise! Oh Paradise!
I want to sin no more;
I want to be as pure on earth
As on Thy spotless shore;
Where loyal hearts, &c.

Oh Paradise! Oh Paradise!
I greatly long to see
The special place my dearest LORD
Is destining for me;
Where loyal hearts, &c.

Oh Paradise! Oh Paradise!
I feel 'twill not be long;
Patience! I almost think I hear
Faint fragments of thy song;
Where loyal hearts, &c.

Faber.

XXIX.

"What time I am afraid, I will trust in Thee."

Oh trust thyself to JESUS
  When conscious of thy sin—
Of its heavy weight upon thee,
  Of its mighty power within.
Then is the hour for pleading
  His finished work for thee;
Then is the time for singing,
  'His blood was shed for me.'

Oh trust thyself to JESUS
  When faith is dim and weak,
And the very One thou needest
  Thou canst not rise to seek.
Then is the hour for seeing
  That He hath come to Thee;
Then is the time for singing,
  'His touch hath healed me.'

Oh trust thyself to JESUS
  When thou art wearied sore,
When head or hand refuses
  To think or labour more.
Then is the hour for leaning
  Upon the Master's breast;
Then is the time for singing,
  'My SAVIOUR gives me rest.'

Oh trust thyself to JESUS
  When thou art tried with pain,
No power for prayer, the only thought
  How to endure the strain.
Then is the hour for resting
  In His perfect love to thee,
Then is the time for singing,
  'He thinks, He prays, for me.'

Oh trust thyself to JESUS
  In days of feebleness,
When thou canst only dumbly feel
  Thy utter helplessness.
Then is the hour for proving
  His mighty power in Thee;
Then is the time for singing,
  'His grace sufficeth me.'

Oh trust thyself to JESUS
When loved ones pass away,
When very lonely seems thy life,
And very dark thy way.
Then is the hour for yielding
Entirely to His will;
Then is the time for singing,
'I have my SAVIOUR still.'

Oh trust thyself to JESUS
When flesh and heart do fail,
And Thou art called to enter
Death's dark o'ershadow'd vale.
Then is the hour for saying,
'I will no evil fear';
Then is the time for singing,
'LORD, Thou art with me here.'

Oh trust thyself to JESUS
As thy spirit takes its flight,
From every earthly shadow,
To the land of perfect light.
Then is the hour for shouting,
'CHRIST hath done all for me,'
Then is the time for singing,
'He gives the victory!'

K.

XXX

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee."

PEACE, perfect peace, in this dark world of sin?
The blood of JESUS whispers peace within.

Peace, perfect peace, by thronging duties pressed?
To do the will of JESUS, this is rest.

Peace, perfect peace, with sorrows surging round?
On JESUS' bosom nought but calm is found.

Peace, perfect peace, with loved ones far away?
In JESUS' keeping we are safe, and they.

Peace, perfect peace, our future all unknown?
JESUS we know, and He is on the throne.

Peace, perfect peace, death shadowing us and ours?
JESUS hath vanquish'd death and all its powers.

It is enough: earth's struggles soon shall cease,
And JESUS call us to Heaven's perfect peace.

E. H. Bickersteth.

XXXI.

"Men ought always to pray, and not to faint."

PRAY, always pray; the HOLY SPIRIT pleads
Within thee all thy daily, hourly, needs.

Pray, always pray; beneath sin's heaviest load
Prayer sees the Blood from JESUS' Side that flow'd.

Pray, always pray; though weary, faint, and lone,
Prayer nestles by the FATHER'S sheltering throne.

Pray, always pray; amid the world's turmoil
Prayer keeps the heart at rest, and nerves for toil.

Pray, always pray; if joys thy pathway throng,
Prayer strikes the harp, and sings the Angels' song.

Pray, always pray; if loved ones pass the veil,
Prayer drinks with them of springs that cannot fail.

All earthly things with earth shall fade away;
Prayer grasps eternity; pray, always pray.

E. H. Bickersteth.

XXXII.

"That rock was Christ."

ROCK of Ages, cleft for me,
Let me hide myself in Thee;
Let the Water and the Blood,
From Thy riven Side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.

Not the labours of my hands
Can fulfil Thy law's demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone;
Thou must save, and Thou alone.

Nothing in my hand I bring,
Simply to Thy Cross I cling:
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the Fountain fly—
Wash me, SAVIOUR, or I die.

While I draw this fleeting breath,
When my eyelids close in death,
When I soar through tracts unknown,
See Thee on Thy Judgment-throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee. Amen.

Toplady.

XXXIII.

"God, be merciful to me a sinner."

SINFUL, sighing to be blest;
Bound, and longing to be free;
Weary, waiting for my rest:
GOD, be merciful to me!

Holiness—I've none to plead;
Sinfulness in all I see;
I can only bring my need:
GOD, be merciful to me!

Broken heart and downcast eyes
Dare not lift themselves to Thee;
Yet thou canst interpret sighs:
GOD, be merciful to me!

From this sinful heart of mine
To Thy bosom I would flee;
I am not mine own, but Thine:
GOD, be merciful to me!

There is One beside Thy throne,
And my only hope and plea
Is in Him, and Him alone:
GOD, be merciful to me!

He my cause will undertake,
My interpreter will be;
He's my All,—and for His sake,
GOD, be merciful to me! Amen.

J. S. B. Monsell.

XXXIV.

"The Lord is my Shepherd."

THE King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am His
And He is mine for ever.

Where streams of living water flow
My ransom'd soul He leadeth,
And, where the verdant pastures grow,
With food celestial feedeth.

Perverse and foolish oft I stray'd,
But yet in love He sought me,
And on His Shoulder gently laid,
And home, rejoicing, brought me.

In death's dark vale I fear no ill
With Thee, dear LORD, beside me;
Thy rod and staff my comfort still,
Thy Cross before to guide me.

Thou spread'st a Table in my sight;
Thy Unction grace bestoweth;
And oh, what transport of delight
From Thy pure Chalice floweth!

And so through all the length of days
Thy goodness faileth never:
Good Shepherd, may I sing Thy praise
Within Thy house for ever. Amen.

Sir Henry W. Baker.

XXXV.

"Surely His salvation is nigh them that fear Him; that glory may dwell in our land."

THE sands of time are sinking,
The dawn of heaven breaks,
The summer morn I've sigh'd for,
The fair sweet morn awakes.
Dark, dark hath been the midnight,
But dayspring is at hand,
And glory, glory dwelleth
In Emmanuel's land.

Oh, CHRIST He is the Fountain,
The deep sweet well of love!
The streams on earth I've tasted,
More deep I'll drink above:
There to an ocean fulness
His mercy doth expand,
And glory, glory dwelleth
In Emmanuel's land.

With mercy and with judgment
My web of time He wove;
And aye the dews of sorrow
Were lustred with His love:
I'll bless the Hand that guided,
I'll bless the Heart that plann'd,
When throned where glory dwelleth
In Emmanuel's land.

I shall sleep sound in JESUS,
Fill'd with His likeness rise
To live and to adore Him,
To see Him with these eyes.
The King of kings in Zion
My presence doth command,
With Him, where glory dwelleth
In Emmanuel's land. Amen.

Anne K. Cousens.

XXXVI.

"There remaineth therefore a rest to the people of God."

THERE is a blessèd home
Beyond this land of woe,
Where trials never come,
Nor tears of sorrow flow;
Where faith is lost in sight,
And patient hope is crowned,
And everlasting light
Its glory throws around.

There is a land of peace,
Good angels know it well;
Glad songs that never cease
Within its portals swell;
Around its glorious throne
Ten thousand saints adore
CHRIST, with the FATHER One,
And Spirit, evermore.

O joy all joys beyond,
To see the Lamb who died,
And count each sacred Wound
In Hands, and Feet, and Side!
To give to Him the praise
Of every triumph won,
And sing through endless days
The great things He hath done.

Look up, ye saints of GOD,
Nor fear to tread below
The path your SAVIOUR trod
Of daily toil and woe;
Wait but a little while
In uncomplaining love,
His own most gracious smile
Shall welcome you above.

Sir Henry W. Baker.

XXXVII.

"There shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

THERE is no night in heaven;
In that blest world above
Work never can bring weariness,
For work itself is love.

There is no grief in heaven;
For life is one glad day;
And tears are of those former things
Which all have passed away.

There is no sin in heaven;
Behold that blessèd throng—
All holy is their spotless robe,
All holy is their song!

There is no death in heaven;
For they who gain that shore
Have won their immortality,
And they can die no more.

LORD JESU! be our Guide;
Oh, lead us safely on,
Till night, and grief, and sin, and death,
Are past, and heaven is won! Amen.

F. M. Knollys.

XXXVIII.

"The Good Shepherd."

THERE were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold:
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

'LORD, Thou hast here Thy ninety and nine;
Are they not enough for Thee?'
But the Shepherd made answer: 'This of Mine
Has wandered away from Me;
And although the road be rough and steep,
I go to the desert to find My sheep.'

But none of the ran-somed ever knew
How deep were the waters crossed;
Nor how dark was the night that the LORD passed through,
Ere He found His sheep that was lost.
Out in the desert He heard its cry—
Sick and helpless, and ready to die.

'LORD, whence are those blood-drops all the way
That mark out the mountain's track?'
'They were shed for one who had gone astray
Ere the Shepherd could bring him back.'
'LORD, whence are Thy hands so rent and torn?'
'They are pierced to-night by many a thorn.'

And all through the mountains, thunder-riven,
And up from the rocky steep,
There rose a cry to the gate of Heaven,
'Rejoice! I have found My sheep!'
And the Angels echoed around the throne,
'Rejoice, for the LORD brings back His own!'

Elizabeth C. Clephane.

XXXIX.

"He is on my right hand; therefore I shall not fall."

THY way, not mine, O LORD,
However dark it be!
Lead me by Thine own Hand;
Choose out the path for me.

Smooth let it be or rough,
It will be still the best;
Winding or straight, it leads
Right onward to Thy rest.

I dare not choose my lot;
I would not, if I might:
Choose Thou for me, my GOD,
So shall I walk aright.

The kingdom that I seek
Is Thine; so let the way
That leads to it be Thine;
Else I must surely stray.

Take Thou my cup, and it
With joy or sorrow fill,
As best to Thee may seem;
Choose Thou my good and ill.

Choose Thou for me my friends,
My sickness or my health;
Choose Thou my cares for me,
My poverty or wealth.

Not mine, not mine the choice
In things or great or small;
Be Thou my guide, my strength,
My wisdom, and my all! Amen.

H. Bonar.

XL.

"My strength is made perfect in weakness."

TOO weak to think, LORD
Too weak to pray!
Too weak for song of praise!
Yet still I say,
'Now draw Thou near, LORD,
Banish all fear, LORD;
Let me in quiet hear
Thy Voice to-day!'

I would not ask, LORD,
What shall befall;
Only the loving past
Silent recall;
JESUS the lost one sought,
JESUS my soul hath bought,
This calms each troubled thought,
This answers all.

Therefore I leave to Thee
What shall betide:
One word enough for me—
JESUS has died.
He for His weak one pleads,
He on to glory leads,
He knows my cares, my needs,
He will provide.

Too weak to think, LORD!
Too weak to pray!
Yet from my heart of hearts
Silent I say,
'Do Thou Thy will, LORD:
Keep Thou me still, LORD;
And heart and spirit fill
With peace to-day!'

E. S. Elliott.

XLI.

"In whom we have redemption through His blood, the forgiveness of sins."

WEARY of earth and laden with my sin,
I look at heaven and long to enter in;
But there no evil thing may find a home:
And yet I hear a voice that bids me 'Come.'

So vile I am, how dare I hope to stand
In the pure glory of that holy land?
Before the whiteness of that Throne appear?
Yet there are hands stretched out to draw me near.

The while I fain would tread the heavenly way,
Evil is ever with me day by day;
Yet on mine ears the gracious tidings fall,
'Repent, confess, thou shalt be loosed from all.'

It is the voice of JESUS that I hear,
His are the Hands stretched out to draw me near,
And His the Blood that can for all atone,
And set me faultless there before the Throne.

'Twas He who found me on the deathly wild,
And made me heir of heaven, the FATHER'S child,
And day by day, whereby my soul may live,
Gives me His grace of pardon, and will give.

O great Absolver, grant my soul may wear
The lowliest garb of penitence and prayer,
That in the FATHER'S courts my glorious dress
May be the garment of Thy righteousness.

Yea, Thou wilt answer for me, Righteous LORD:
Thine all the merits, mine the great reward;
Thine the sharp thorns, and mine the golden crown,
Mine the life won, and Thine the life laid down.

Naught can I bring, dear LORD, for all I owe,
Yet let my full heart what it can bestow;
Like Mary's gift let my devotion prove,
Forgiven greatly, how I greatly love. Amen.

S. J. Stone.

XLII.

"God sent forth His Son, made of a woman."

WHEN our heads are bowed with woe,
When our bitter tears o'erflow,
When we mourn the lost, the dear,
JESU, Son of Mary, hear!

Thou, O LORD, our flesh hast worn,
Thou our mortal griefs hast borne;
Thou hast shed the human tear:
JESU, Son of Mary, hear!

When the heart is sad within
With the thought of all its sin,
When the spirit shrinks with fear,
JESU, Son of Mary, hear!

Thou the shame, the grief hast known,
Though the sins were not Thine own;
Thou hast deigned their load to bear:
JESU, Son of Mary, hear!

When the solemn death-bell tolls
For our own departing souls,
When our final doom is near,
JESU, Son of Mary, hear!

Thou hast bowed the dying head;
Thou the Blood of life hast shed;
Thou hast filled a mortal bier:
JESU, Son of Mary, hear! Amen.

Milman.

XLIII.

"It is I; be not afraid."

WHEN the dark waves round us roll,
And we look in vain for aid,
Speak, LORD, to the trembling soul,—
"It is I; be not afraid."

When we dimly trace Thy form
In mysterious clouds arrayed,
Be the echo of the storm,—
"It is I; be not afraid."

When our brightest hopes depart,
When our fairest visions fade,
Whisper to the fainting heart,—
"It is I; be not afraid."

When we weep beside the bier
Where some well-loved form is laid,
Oh! may then the mourner hear,—
"It is I; be not afraid."

When with wearing hopeless pain
Sinks the spirit sore dismayed,
Breathe Thou then the comfort-strain,—
"It is I; be not afraid."

When we feel the end is near,
Passing into death's dark shade,
May the voice be strong and clear,—
"It is I; be not afraid." Amen.

W. W. W.

XLIV.

"Touched with the feeling of our infirmities."

WHEN, wounded sore, the stricken heart
Lies bleeding and unbound,
One only hand—a pierced hand—
Can salve the sinner's wound.

When sorrow swells the laden breast,
And tears of anguish flow,
One only heart—a broken heart—
Can feel the sinner's woe.

When penitence has wept in vain
Over some foul dark spot,
One only stream—a stream of blood—
Can wash away the blot.

'Tis JESUS' Blood that washeth white;
His Hand that brings relief;
His heart that's touched with all our joy,
And feeleth for our grief.

Lift up Thy bleeding hand, O LORD;
Unseal the cleansing tide;
We have no shelter from our sin,
But in Thy wounded Side. Amen.

C. F. Alexander.

For Holy Communion.

I.

"In every place incense shall be offered unto My Name, and a pure offering."

AND now, O FATHER, mindful of the love
That bought us, once for all, on Calvary's Tree,
And having with us Him that pleads above,
We here present, we here spread forth to Thee
That only Offering perfect in Thine eyes,
The one true, pure, immortal Sacrifice.

Look, FATHER, look on His anointed Face,
And only look on us as found in Him;
Look not on our misusings of Thy grace,
Our prayer so languid, and our faith so dim:
For lo! between our sins and their reward
We set the Passion of Thy SON our LORD.

And then for those, our dearest and our best,
By this prevailing Presence we appeal;
O fold them closer to Thy mercy's breast,
O do Thine utmost for their souls' true weal;
From tainting mischief keep them white and clear,
And crown Thy gifts with strength to persevere.

And so we come; O draw us to Thy feet,
Most patient SAVIOUR, who canst love us still;
And by this Food, so awful and so sweet,
Deliver us from every touch of ill:
In Thine own service make us glad and free,
And grant us never more to part with Thee. Amen.

W. Bright.

II.

"I will love him, and will manifest Myself to him."

HERE, O my LORD, I see Thee face to face;
Here faith can touch and handle things unseen;
Here would I grasp with firmer hand Thy grace,
And all my weariness upon Thee lean.

Here would I feed upon the bread of GOD;
Here drink with Thee the royal wine of heaven;
Here would I lay aside each earthly load;
Here taste afresh the calm of sin forgiven.

I have no help but Thine; nor do I need
Another arm save Thine to lean upon;
It is enough, my LORD, enough indeed;
My strength is in Thy might, Thy might alone.

Mine is the sin, but Thine the righteousness;
Mine is the guilt, but Thine the cleansing Blood:
Here is my robe, my refuge, and my peace—
Thy Blood, Thy righteousness, O LORD, my GOD!
Amen.

H. Bonar.

III.

"The centurion answered and said, Lord, I am not worthy that Thou shouldest come under my roof; but speak the word only, and my servant shall be healed."

I AM not worthy, Holy LORD,
That Thou shouldst come to me;
Speak but the word; one gracious word
Can set the sinner free.

I am not worthy; cold and bare
The lodging of my soul;
How canst Thou deign to enter there?
LORD, speak, and make me whole.

I am not worthy; yet, my GOD,
How can I say Thee nay;
Thee, who didst give Thy Flesh and Blood
My ransom-price to pay?

O come! in this sweet morning hour
Feed me with food divine;
And fill with all Thy love and power
This worthless heart of mine. Amen.

Sir Henry W. Baker.

IV.

"To know the love of Christ, which passeth knowledge."

JESU, to Thy Table led,
Now let every heart be fed
With the true and living Bread.

While in penitence we kneel,
Thy sweet Presence let us feel,
All Thy wondrous Love reveal.

While on Thy dear Cross we gaze,
Mourning o'er our sinful ways,
Turn our sadness into praise.

When we taste the mystic wine,
Of Thine out-poured Blood the sign,
Fill our hearts with love divine.

Draw us to Thy wounded Side,
Whence there flowed the healing tide;
There our sins and sorrows hide.

From the bonds of sin release,
Cold and wavering faith increase,
LAMB OF GOD, grant us Thy Peace.

Lead us by Thy pierced Hand,
Till around Thy throne we stand,
In the bright and better land. Amen.

R. H. Baynes.

V.

"If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him."

WHEN first, O CHRIST, I felt Thy gracious call,
"Come unto Me, and I will give you rest,"
It fell upon my heart as rain-drops fall
On pining flowers by summer drought oppressed.
I came to Thee, and left my sins behind;
I trusted Thee, and knew no longer fear;
I learnt of Thee, and sunshine filled my mind;
I took Thy yoke, and found it sweet to bear;
I followed Thee, and all my path was clear.

Methought not Love itself could more bestow;
But since I took that holy Bread and Wine,
In simple faith, desiring but to know
Thyself, O JESUS, sealing me for Thine,
I feel that "Come to Me, and I will give,"
As nought to "*We will come to him and dwell*";
For now I know there doth within me live
Of Life and Love the never-failing well;
And vanished is the dread of Death and Hell.
Amen.
L. Tuttiett.

VI.

"The Lord shall give thee rest."

WITH weary feet and sadden'd heart,
From toil and care we flee,
And come, O dearest LORD, apart
To rest awhile with Thee.

The courts of Heaven were lost to view,
The world had come between;
But here the veil is rent in two;
We see the things unseen.

Our sins, in Thy pure light descried,
Stand out in dread array;
But here in Love's absolving tide
Their guilt is wash'd away.

With strife of tongues distraught and worn
Our troublous way we trod;
But cast ourselves, this holy morn,
Into the peace of GOD.

And oh! what depth of joy, as thus
We bend the trembling knee,
To know that Thou art one with us,
And we are one with Thee. Amen.
W. W. W.

After a Death.

I.

"The souls of the righteous are in the hand of God, and there shall no torment touch them."

Now the labourer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
FATHER, in Thy gracious keeping
Leave we now Thy servant sleeping.

There the tears of earth are dried;
There its hidden things are clear;
There the work of life is tried
By a juster Judge than here.
FATHER, in Thy gracious keeping
Leave we now Thy servant sleeping.

There the Angels bear on high
Many a strayed and wounded lamb,
Peacefully at last to lie
In the breast of Abraham.
FATHER, in Thy gracious keeping
Leave we now Thy servant sleeping.

There the sinful souls that turn
To the Cross their dying eyes,
All the love of CHRIST shall learn
At His feet in Paradise.
FATHER, in Thy gracious keeping
Leave we now thy servant sleeping.

There no more the powers of hell
Can prevail to mar their peace;
CHRIST the LORD shall guard them well—
He who died for their release.
FATHER, in Thy gracious keeping
Leave we now Thy servant sleeping.

"Earth to earth, and dust to dust";
Calmly now the words we say;
Leaving *him* to sleep in trust,
Till the Resurrection day.
FATHER, in Thy gracious keeping
Leave we now Thy servant sleeping. Amen.

J. Ellerton.

II.

"Lord, if he sleep, he shall do well."

THE Saints of GOD! Their conflict past,
And life's long battle won at last,
No more they need the shield or sword,
They cast them down before their LORD:—
O happy Saints! for ever blest,
At JESUS' feet how safe your rest!

The Saints of GOD! Their wanderings done,
No more their weary course they run,
No more they faint, no more they fall,
No foes oppress, no fears appal:—
O happy Saints! for ever blest,
In that dear home how sweet your rest!

The Saints of GOD! Life's voyage o'er,
Safe landed on that blissful shore,
No stormy tempests now they dread,
No roaring billows lift their head:—
O happy Saints! for ever blest,
In that calm haven of your rest!

The Saints of GOD their vigil keep
While yet their mortal bodies sleep,
Till from the dust they too shall rise
And soar triumphant to the skies:—
O happy Saints! rejoice and sing,
He quickly comes, your LORD and King!

O GOD of Saints, to Thee we cry;
O SAVIOUR, plead for us on high:
O HOLY GHOST, our Guide and Friend,
Grant us Thy grace till life shall end;
That with All Saints our rest may be
In that bright Paradise with Thee! Amen.

Archbishop Maclagan.

III.

"I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed."

SAFE home, safe home in port!
Rent cordage, shattered deck,
Torn sails, provisions short,
And only not a wreck;
But oh! the joy upon the shore
To tell our voyage perils o'er!

The prize, the prize secure!
The wrestler nearly fell;
Bare all he could endure,
And bare not always well;
But he may smile at troubles gone
Who sets the victor-garland on!

No more the foe can harm;
No more of leaguered camp,
And cry of night alarm,
And need of ready lamp;
And yet how nearly had he failed—
How nearly had that foe prevailed!

The lamb is in the fold,
In perfect safety penned;
The lion once had hold,
And thought to make an end;
But One came by with wounded Side,
And for the sheep the Shepherd died.

The exile is at home!—
Oh nights and days of tears!
Oh longings not to roam!
Oh sins and doubts and fears!
What matters now grief's darkest day,
When GOD has wiped all tears away? Amen.

Greek, tr. Neale.

After the Death of a Child.

"He shall gather the Lambs with His Arm."

TENDER SHEPHERD, Thou hast still'd
Now Thy little lamb's brief weeping;
Ah how peaceful, pale, and mild
In its narrow bed 'tis sleeping;
And no sigh of anguish sore
Heaves that little bosom more.

In this world of care and pain,
LORD, Thou wouldst no longer leave it;
To the sunny heavenly plain
Thou dost now with joy receive it;
Clothed in robes of spotless white
Now it dwells with Thee in light.

Ah, LORD JESUS, grant that we
Where it lives may soon be living,
And the lovely pastures see
That its heavenly food are giving:
Then the gain of death we prove,
Though Thou take what most we love. Amen.
C. Winkworth.

Children's Hymns.

I.

"Herein is love."

IT is a thing most wonderful,
Almost too wonderful to be,
That GOD'S own SON should come from heaven
And die to save a child like me!

And yet I know that it is true:
He came to this poor world below,
And wept, and toiled, and mourned, and died,
Only because He loved us so.

I cannot tell how He could love
A child so weak and full of sin;
His love must be most wonderful
If He could die my love to win!

I sometimes think about the Cross,
And shut my eyes, and try to see
The cruel nails, and crown of thorns,
And JESUS crucified for me.

But, even could I see Him die,
I could but see a little part
Of that great love which, like a fire,
Is always burning in His heart.

It is most wonderful to know
His love for me so free and sure;
But 'tis more wonderful to see
My love for Him so faint and poor.

And yet I want to love Thee, LORD:
Oh, light the flame within my heart,
And I will love Thee more and more
Until I see Thee as Thou art. Amen.

W. W. W

II.

"Whom the Lord loveth He chasteneth."

I HAVE a FATHER in the skies;
Love is that FATHER'S name;
And from His tender love I know
My pain and sickness came.

And I would pray, 'O FATHER kind,
I bow me to Thy will;
Make me to cast my care on Thee,
And in Thine arms be still.'

I know my SAVIOUR loves me too,
And died upon the Cross,
That He His loved ones might redeem
From endless pain and loss.

And I would pray, 'O SAVIOUR dear,
Who hast so lovèd me,
Teach me to bear my little cross
In patience after Thee.'

I know that GOD'S good Spirit came
To make us pure and white,
And He will help a feeble child
To climb the heavenly height.

And I would pray, 'Come, HOLY GHOST,
Come, Spirit strong and free,
Dwell in my heart, and make me meet
The joys of heaven to see. Amen.'

W. W. W.

III.

"The things which God hath prepared for them that love Him."

THERE'S a Friend for little children
Above the bright blue sky;
A Friend that never changes,
Whose love will never die.
Unlike our friends by nature,
Who change with changing years,
This Friend is always worthy
The precious name He bears.

There's a rest for little children
Above the bright blue sky:
Who love the blessèd SAVIOUR,
And to His FATHER cry—
A rest from every trouble,
From sin and danger free—
There every little pilgrim
Shall rest eternally.

There's a home for little children
Above the bright blue sky,
Where JESUS reigns in glory—
A home of peace and joy;
No home on earth is like it,
Nor can with it compare,
For every one is happy,
Nor can be happier there.

There are crowns for little children
Above the bright blue sky,
And all who look to JESUS
Shall wear them by-and-by.
Yea, crowns of brightest glory,
Which He shall sure bestow
On all who love the SAVIOUR,
And walk with Him below.

There are songs for little children
Above the bright blue sky,
And harps of sweetest music,
For their hymn of victory.
And all above is pleasure,
And found in CHRIST alone;
Oh come, dear little children,
That all may be your own. Amen.

A. Midlane.

IV.

"Christ also suffered for us, leaving us an example."

'Tis Jesus sends us sickness:
So when in pain, or ill,
I'll try to bear it meekly,
Because it is His will.

I'll think of Him who suffered
Upon the Cross for me:
Can I not bear a little,
My Blessèd Lord for Thee?

It is Thy love which makes me
To leave my merry play,
To lie here still and quiet,
And give up my own way.

Lord Jesus, give me patience,
Lord Jesus, give me love,
Lord Jesus, give hereafter
A life with Thee above! Amen.

From "Hymns for the Little Ones."

APPENDIX

A Short Service,

WHICH MAY BE USED IN VISITING A HOUSE IN WHICH THERE IS NO SICKNESS.

Let us pray.

LORD, have mercy upon us.
CHRIST, have mercy upon us.
LORD, have mercy upon us.

OUR FATHER, &c.

O LORD, look down with Thy gracious favour upon this house. Visit it, we humbly pray Thee, with Thy blessing. May Thy presence ever abide in it. May Thy Love ever protect it. May Thy Angels ever watch over it. May it be evermore the abode of love and peace and holiness: and may those who dwell in it so live here below that they may at last inherit the blessed mansions of Thine eternal House in heaven; through JESUS CHRIST Thy SON our LORD. *Amen.*

MERCIFUL FATHER, bless, we beseech Thee, with all best blessings, both spiritual and temporal, all members of this family, whether present or absent. Bestow upon them, O LORD, such measure of earthly prosperity as may be good for them, and keep them, if Thou wilt, in health and safety. But far above all earthly blessings, we ask Thee to make this family to be a family fearing Thee. "Let Thy Fatherly Hand, we beseech Thee, ever be over them; let Thy HOLY SPIRIT ever be with

them." Unite them together in the bonds of holy love and in the unity of Thy holy Church, that they may abide in Thee, and, after being separated for a little while here below, may be again united in that kingdom where they can be parted no more for ever; through JESUS CHRIST our LORD. *Amen.*

FOR CHILDREN.

O GRACIOUS SAVIOUR, who lovedst little children, and didst take them into Thy holy Arms and bless them, bless now, we pray Thee, the children of this family. May they grow up in Thy fear and love. May they live ever as members of CHRIST, children of GOD, and heirs of heaven. May they give their hearts to Thee, and remember their CREATOR in the days of their youth; that so they may be Thine for ever, and at length enter the heavenly inheritance which Thou hast purchased for them; who livest and reignest, with the FATHER and the HOLY SPIRIT, one GOD evermore. *Amen.*

Any of the Collects (*See pp.* 79–83) *may be here used, also the Prayer for the Parish* (*See Private Prayers at the beginning*); *and a Psalm and Scripture Reading may be used either before or after the Prayers.*

Short Service for Cottage Lectures.

The Service should begin with Confession, Absolution *or* Prayer for Pardon (See pp. 65–71), *and* The Lord's Prayer. *Then should follow the* Lesson, *with an explanation or address. It is very desirable, if possible, to introduce a* hymn.

CONCLUDING PRAYERS.

It is desirable to frame a short Collect upon the subject of the preceding Lesson; after which the following, or a part of them, may be said.

Merciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it, being enlightened by the doctrine of Thy blessed Apostles and Evangelists, may so walk in the light of Thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. *Amen.* (*Collect for St. John Evang.*)

FOR THE PEACE AND UNITY OF THE CHURCH.

Vouchsafe, we beseech Thee, Almighty God, to grant unto the whole Christian people, and especially to Thy servants in this parish, unity, peace, and true concord, both visible and invisible; through Jesus Christ our Lord. *Amen.* (*Rev. R. M. Benson's Manual of Intercessory Prayer.*)

FOR THE CONVERSION OF SINNERS AND AWAKENING OF THE CARELESS.

ALMIGHTY GOD, we beseech Thee to hear our prayers for such as sin against Thee, or neglect to serve Thee, especially those in this parish, that Thou wouldest vouchsafe to bestow upon them true repentance, and an earnest longing for Thy service; through JESUS CHRIST our LORD. *Amen.* (*Rev. R. M. Benson's Manual.*)

FOR THE ADVANCEMENT AND PERSEVERANCE OF THE FAITHFUL.

VOUCHSAFE, we beseech Thee, O LORD, to strengthen and confirm all Thy faithful servants, especially those in this parish, and to lift them up more and more continually to heavenly desires; through JESUS CHRIST our LORD. *Amen.* (*Rev. R. M. Benson's Manual.*)

GENERAL PRAYER FOR THE PARISH.

O LORD, look down in mercy upon this Parish, and forgive us our grievous sins. Root out from among us especially the deadly sins of drunkenness and unchastity. May many souls be turned unto Thee. Bless those who love Thee, and do Thou keep all those who are walking in the way of life stedfast unto the end. Give patience to the sick and afflicted,* and make their sufferings a blessing to them. Bless to us all the means of grace. Prosper Thy servant in his

* *Here let intercession be made for special persons.*

holy work. And in Thine own good time heal all our divisions, and make us one; through JESUS CHRIST our LORD. Amen.

ANOTHER PRAYER FOR THE CONVERSION OF SINNERS.

LORD JESU, we intercede with Thee for the conversion of all in this parish, who are living in wilful sin and godlessness. Turn them, O LORD, and they shall be turned. Take from them the heart of stone, and give them the heart of flesh. Rouse them to see their peril, and to flee from the wrath to come. Hear, O LORD, our special intercessions for those near and dear to ourselves.* Make us also to labour as we pray; and may each one of us be an instrument in the salvation of some one soul. Hear us, O SAVIOUR, who livest and reignest with the FATHER and HOLY SPIRIT, one GOD evermore. *Amen.*

* *Here pause a few moments.*

PRAYER FOR UNITY.

O GOD, the FATHER of our LORD JESUS CHRIST, our only SAVIOUR, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away from us all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that, as there is but one body, and one Spirit, and one hope of our calling, one LORD, one faith, one baptism, one GOD and FATHER of us all; so we may henceforth be all of one heart and of one mind, united in one holy bond of truth and peace,

of faith and charity, and may with one mind and one mouth glorify Thee; through JESUS CHRIST our LORD. *Amen.* (*Service for Queen's Accession.*)

Or this,

O BLESSED JESU, who didst pray that we all might be one, as Thou and the FATHER are One, pardon, we pray Thee, the unhappy divisions in Thy Church. Open a way, O LORD, in Thine own good time, for the healing of wounds and restoring of unity. We know and confess that it was in part through the carelessness and unfaithfulness of Thy Church that men were tempted to make schism and division within her fold. We know and confess that, whereas there are among us these divisions, we are "carnal and walk as men." Oh give us a more spiritual mind. Make us to love our Church and her pure doctrine ourselves, and to be firm and consistent in the truth, holding fast the form of sound words which we have heard. And, at the same time, make us tender and charitable towards others, winning them by love. And may we all, through grace, be saved from our ignorances and errors, and meet together in the courts of heaven, there to worship Thee in everlasting unity and love; who, with the FATHER, and the HOLY GHOST, livest and reignest, One GOD, world without end. *Amen.*

If those present are chiefly AGED, *and unable to go to Church, the Prayers in pp.* 97–99 *are suitable, the singular number being changed into the plural.*

ON FRIDAY.

Almighty Father, who of Thy great love to man didst give Thy dearly beloved Son to die for us upon the Cross as on this day; grant us grace ever to bear in mind His most precious Sufferings and Death, and to deny ourselves, and take up our cross, and follow Him. Give unto us a living faith in our Redeemer, and a thankful remembrance of His Death. Help us to love Him better for His exceeding love to us. And grant that our sins may be put away, and nailed to the Cross, and buried in His grave, that they may be remembered no more against us; through the same Thy Son Jesus Christ our Lord. *Amen.*

EVENING.

The day is gone; and we give thanks, O Lord. Evening is at hand; make it bright to us. As day has its evening, so also has life. Cast us not away in the time of age; forsake us not when our strength faileth us. Abide with us, Lord, for it is toward evening, and the day is far spent. Let Thy strength be made perfect in our weakness. Day is fled and gone: life too is going. Night cometh: and death also cometh. Into Thy Hands, O Lord, we commend ourselves, our spirits souls and bodies. Thou didst make, and Thou didst redeem them. Guard our lying down and our rising up, from henceforth and for ever. Let us remember Thee on our bed, and search out our spirits. Let us wake up and be present with Thee. We will lay us down in peace and take our rest, for it is Thou, Lord, only that makest us dwell in safety. Hear us, O Father, for Jesus Christ's sake. *Amen.* (*From Bishop Andrewes.*)

THANKSGIVING.

ALMIGHTY GOD, FATHER of all mercies, we Thine unworthy servants, do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us, and to all men. We bless Thee for our creation, preservation, and all the blessings of this life; but above all, for Thine inestimable love in the redemption of the world by our LORD JESUS CHRIST; for the means of grace; and for the hope of glory. And we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we show forth Thy praise not only with our lips, but in our lives; by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days; through JESUS CHRIST our LORD, to whom with Thee and the HOLY GHOST, be all honour and glory, world without end. *Amen.* (*General Thanksgiving.*)

Or this,

O MOST merciful and gracious FATHER, we offer unto Thee our heartfelt thanks for Thy mercies.—mercies most abundant and most undeserved. We are not worthy of the least of them all. Yet Thou heapest Thy benefits upon us; glory to Thy Name. For life and health and preservation from all dangers; for all near and dear to us; for our food and raiment; for every blessing of this world; we give Thee thanks, we praise and bless Thy glorious Name, O LORD. But much more for spiritual gifts, and spiritual mercies; for our new creation in CHRIST JESUS; for the

comfort and aid of the HOLY SPIRIT; for all good thoughts and desires; for all blessed means of grace, too often slighted and neglected; for Thy holy word and blessed sacraments; for the privilege of drawing nigh to Thee in prayer; above all, for the priceless Sacrifice of a SAVIOUR'S precious Blood; we bless Thee, we praise Thee, we worship Thee, we thank Thee with all our hearts. O LORD, we thank Thee: help Thou our unthankfulness. Make us more thankful for so great and undeserved mercies, and more deserving of them; through our LORD and SAVIOUR JESUS CHRIST. *Amen.*

CONCLUDING COLLECT.

ALMIGHTY and everlasting GOD, who dost govern all things in heaven and earth; Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through JESUS CHRIST our LORD. *Amen.* (*2nd Sunday after Epiphany.*)

Or,

O ALMIGHTY GOD, who alone canst order the unruly wills and affections of sinful men; Grant unto Thy people that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found; through JESUS CHRIST our LORD. *Amen.* (*4th Sunday after Easter.*)

THE BLESSING.

Service

FOR THE ADMISSION OF CHORISTERS.

Let us pray.

LORD, have mercy upon us.
CHRIST, have mercy upon us.
LORD, have mercy upon us.

Our FATHER, &c.

[*Copies of the following Confession may be made, so that it be said by all together.*]

HOLY, Holy, Holy, LORD GOD ALMIGHTY, before whom the Angels veil their faces, and in whose sight the very heavens are not clean; we confess that we are unworthy to speak unto Thee. Pardon, O LORD, all our sins, negligences, and ignorances, of the time that is past. Forgive our wandering thoughts, our heedless words, our oftentimes unworthy lives. And grant that, in time to come, we may walk more worthily of our holy office in Thy Church; through JESUS CHRIST our LORD. *Amen.*

O LORD, open Thou our lips.
R. And our mouth, &c.
O GOD, make speed to save us.
R. O LORD, make haste to help us.

Then, all standing,

GLORY be to the FATHER, &c.
R. As it was, &c.
Praise ye the LORD.
R. The LORD's Name be praised.

Then one of the following Psalms may be sung:—

XV.—LORD, who shall dwell.
XXVII.—The LORD is my Light.
XCII.—It is a good thing.
C.—O be joyful in the LORD.
CXXII.—I was glad.
CXXXIV.—Behold now, praise the LORD.
CXLVIII.—O praise the LORD of heaven.
CL.—O praise GOD in His holiness.

Then shall the Minister present to each candidate for admission (who shall be first habited in his surplice, if in a surpliced choir) such books as may be required, addressing him as follows:—

A. B. Thou art admitted into the choir of our Church. What thou singest with thy mouth, believe in thy heart; and what thou believest in thy heart, perform in thy life. And may the LORD receive thee as a Singer of the Sanctuary in this world and in the world to come; through JESUS CHRIST our LORD. *Amen.*

Then may be sung

A HYMN.

After which the Minister shall say—

I will sing unto the LORD as long as I live.
R. I will praise my GOD while I have my being.

Then the following Prayers:—

O ALMIGHTY GOD, who out of the mouths of babes and sucklings art pleased to perfect praise; Mortify and kill all vices in us, that we may praise Thee with true childlike hearts. Give Thy special blessing, we beseech Thee, to Thy servants [*or* children] who have this day joined us in our

holy office, and help them always to adore Thee with reverence and godly fear. Keep them, O LORD, from wandering thoughts, from lip-service, from vanity and irreverence, and from whatsoever other sin may most easily beset them. And make us all, we beseech Thee, examples and patterns to each other and to the Church in which Thou hast placed us, that we may ever glorify Thy holy Name; through JESUS CHRIST our SAVIOUR. *Amen.*

O LORD, who in Thy wrath didst destroy Uzzah for irreverently laying his hand upon Thine Ark; Keep us, we beseech Thee, from our besetting sin of taking holy words irreverently within our mouths. May we have grace to be always mindful of the solemnity of the work in which we are engaged; and may our reverence increase, as we become more familiar with Thy praises. Teach us to remember always how the holy Angels veil their faces before Thee. And may we so reverently praise Thee here that hereafter we may with the Angels praise Thee in heaven; through JESUS CHRIST our LORD and SAVIOUR. *Amen.*

The LORD bless us and keep us, &c.

Prayers

FOR A CONFIRMATION CLASS.

Let us pray.

LORD, have mercy upon us.
CHRIST, have mercy upon us.
LORD, have mercy upon us.

OUR FATHER, &c.

O LORD, we beseech Thee mercifully to receive the prayers of Thy people which call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through JESUS CHRIST our LORD. *Amen.*

LORD, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow Thee the only GOD; through JESUS CHRIST our LORD. *Amen.*

O GOD, forasmuch as without Thee we are not able to please Thee, mercifully grant that Thy HOLY SPIRIT may in all things direct and rule our hearts; through JESUS CHRIST our LORD. *Amen.*

O HEAVENLY FATHER, look down in mercy upon these Thy children, who are about to seek Thy blessing in the holy rite of the Laying-on-of-hands.

Teach them to know their own sinfulness and weakness that they may come to Thee for pardon for the past, and for grace and strength for the future; so that, being confirmed in Thy service, they may serve Thee truly here, and attain to everlasting life hereafter; through JESUS CHRIST our LORD. *Amen.*

O HEAVENLY FATHER, send Thy grace upon Thy children who are now preparing to dedicate themselves to Thee, and to seek Thy HOLY SPIRIT, in the Laying-on-of-hands. Give them an earnest desire to yield themselves to Thy service, to live as Thy true children, and to take up their cross to follow CHRIST. Defend them from the distractions and temptations of the world; keep them in safety under the shadow of Thy wings; and so fit and prepare them, O LORD, for this holy ordinance that they may receive the fulness of Thy blessing; through our only Mediator and Advocate JESUS CHRIST. *Amen.*

. **The Grace, &c.**

Prayers

FOR A MOTHERS' MEETING.

Let us pray.

LORD, have mercy upon us.
CHRIST, have mercy upon us.
LORD, have mercy upon us.

OUR FATHER, &c.

PREVENT US, O LORD, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through JESUS CHRIST our LORD. *Amen.*

O LORD, who hast taught us that all our doings without charity are nothing worth; Send Thy HOLY GHOST, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee: Grant this for Thine only SON JESUS CHRIST'S sake. *Amen.*

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through JESUS CHRIST our LORD. *Amen.*

O HEAVENLY FATHER, look down in mercy upon these Thy servants, and grant that in all the busy cares and occupations of their daily life they may never forget Thee, but remember that they are ever walking in Thy sight; through JESUS CHRIST our LORD. *Amen.*

O BLESSED JESU, who for thirty years didst dwell in Thy humble home at Nazareth, bless, we beseech Thee, the homes of these Thy servants. Drive from them all selfishness and impurity, all unkindly tempers and all ungracious words; that they may be homes meet for Thy presence. Do Thou dwell in them, and make them Thine, and may Thy servants so love and serve Thee here below that they may be received at last into the blessed mansions of our heavenly FATHER'S House; where Thou livest and reignest with the FATHER and the HOLY SPIRIT one GOD for evermore. *Amen.*

For Children.

O MERCIFUL GOD, bless, we pray Thee, all children whom Thou hast given to Thy servants. Grant that the old Adam may be so buried in them that the new man may be raised up in them. Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them. Grant that they may have power and strength to have victory and to triumph against the devil, the world, and the flesh. Grant that they may also be endued with heavenly virtues, and everlastingly rewarded, through Thy mercy, O blessed LORD GOD, who dost live, and govern all things, world without end. *Amen.*

The Grace, &c.

Vestry Prayers with a Choir.

BEFORE SERVICE.

Let us pray.

O Lord, open Thou our lips.

R. And our mouth shall show forth Thy praise.

Let thy priests be clothed with righteousness.

R. And let Thy saints sing with joyfulness.

Almighty Father, we pray Thee to send Thy grace into our hearts this day, that we may worship Thee in spirit and in truth. Purify our sinful hearts; quicken our dulness of spirit; help our many infirmities. Make us more worthy to lead the praises of Thy Church; and may we so worship Thee here below, that we may worship Thee for ever hereafter in heaven; through Jesus Christ our Lord. *Amen.*

Or,

Cleanse us, O Lord, and keep us undefiled, that we may be numbered among those blessed ones, who, having washed their robes and made them white in the Blood of the Lamb, stand before Thy Throne, and serve Thee day and night in Thy heavenly Temple; for Jesus Christ's sake. *Amen.*

AFTER SERVICE.

Grant, O Lord, that what we have uttered with our lips, and heard with our ears, we may

believe in our hearts; and what we believe in our hearts, we may practise in our lives: through JESUS CHRIST our LORD. *Amen.*

Or,

FORGIVE, O LORD, our many shortcomings, our coldness of heart and wandering of thought in Thy service, and keep us evermore in Thy fear and love: through JESUS CHRIST our LORD. *Amen.*

Or,

PARDON, O LORD, our sins, negligences, and ignorances; and teach us to worship Thee more worthily: through JESUS CHRIST our LORD. *Amen.*

BEFORE HOLY COMMUNION.

CLEANSE Thou us, O LORD, from our secret faults, and mercifully pardon our presumptuous sins, that we may receive Thy holy Gifts with a pure mind; through JESUS CHRIST our LORD. *Amen.*

Or,

GRANT, O LORD, that we Thine unworthy servants may offer unto Thy Name the incense of true devotion, and the pure offering of this holy service; through JESUS CHRIST our LORD. *Amen.*

AFTER HOLY COMMUNION.

THANKS and praise be unto Thee, O LORD GOD. Keep Thy servants, O heavenly FATHER, in all their ways; and may they so live that men may take knowledge of them that they have been with JESUS. *Amen.*

Or,

O God, who in this wonderful Sacrament hast left us a memorial of Thy Passion; Grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood that we may ever feel within ourselves the fruit of Thy Redemption; who livest and reignest with the Father, in the unity of the Holy Spirit, God, for ever and ever. *Amen.*

N.B.—*These Prayers can be had on a card for use in the Vestry, price* 1*d.*

Holy Marriage.

No. I.

[*A short Sermon, which may be read, when desired, in place of the Exhortation at the end of the Solemnisation of Matrimony: adapted for persons of little education.*]

Before you leave the house of God, listen to the holy words which St. Peter, the Apostle of Christ, who was himself a married man, saith unto them that are married. First, as touching the duty of husbands towards their wives, his words are these: "Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered." The Apostle here bids the husband show all tenderness and gentle consideration towards the wife, helping her forward in the way of life, and, above all, joining with her in daily prayer to God. To wives the same Apostle writes thus: "Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may, without the word, be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight

of God of great price." Here a wife is told to obey her husband; and to live so chaste and holy a life, in the fear of God, that, if her husband be not a godly man, she may win him over to become so. Also she is told that her best and truest adornment is no outward adornment of the body; but, what is far more beautiful and lovable, "the ornament of a meek and quiet spirit." May God, whose blessing you have come here to seek, bless you by giving you grace to remember and obey these good words.

And now I will give you three short rules to help you to spend your married life in the fear of God, which only can make it happy.

First, Never neglect your prayers. Pray together, morning and night. If God gives you children, teach them also to pray. And, whenever it may be possible, use family prayer; that you and yours may be blessed of the Lord.

Secondly, Never neglect attendance at Church. Walk together in the house of God as friends. *In the Church you have been baptized.* In the Church you have been joined together as man and wife. *To the Church you will be brought, when this life, with all its joys and sorrows, shall be over.* Come, then, to the Church whenever the bells invite you, to pray and to hear God's Word.

The words in italics to be omitted, if necessary.

Thirdly, Join yourselves yet more closely, both to one another, and to all good Christian people, by kneeling together the first time you can at the Lord's holy Table. There you will find grace and strength to fulfil your marriage vows, and to live in all godliness. And, when you have made this good beginning, persevere in the frequent and regular partaking of the Holy

Communion. You cannot love CHRIST, or be truly His, if you do not obey His Word. And He said, "This do in remembrance of Me."

And now go forth to lead together a godly Christian life; and may the LORD be with you. Amen.

No. II.

[*The following short Sermon on Holy Marriage is adapted for persons of higher education.*]

HOLY Marriage is declared in GOD's Word to be a type or shadow of the spiritual bond and union which is between CHRIST and His Church. He is the heavenly Bridegroom. The Church is His bride. And wedded love is declared to be a type and shadow of the pure and infinite love wherewith CHRIST loves His Church. Does not this sanctify and elevate the solemn bond of marriage, and make it a very sacred and heavenly thing? If it is a shadow of CHRIST's union with His Church, then must that divine union be in some sort the pattern to which the earthly union should conform. If wedded love is a shadow of CHRIST's love to His Church, then must that infinite love be in some measure the example which the earthly love should seek to be like. The shadows are *here*. The substance is *there*. But the shadows are no shadows, unless they have at least the shape and outline of the substance. So the marriage union must be very pure, very holy, very sacred. And wedded love must be very gentle, very tender, very considerate. So will the earthly be indeed a shadow of the heavenly.

Think a few moments of the mystery of CHRIST'S *union* with His Church. He is ever with her to guide, support, comfort. He is touched with the feeling of her infirmities. He bears her burdens. He rejoices in her welfare. His is a perfect sympathy. She is often very far from realising, and answering to, her LORD'S sympathy. She is often very forgetful of her close union with Him. Yet He forsakes her not. And so far as she is faithful she forsakes Him not. It is her great joy to say, "My Beloved is mine, and I am His."

And the earthly copy should be a bond of deep and constant sympathy, of heart answering to heart. Sorrows will come, as well as joys. But this bond draws hearts together in both. With those who know the meaning of their holy union, dark days will not bring dark thoughts, troubles will not beget fretfulness, nor crosses murmuring. Here should be understood better than elsewhere on earth what it is to "rejoice with them that do rejoice, and to weep with them that weep." And in thinking of the sacredness of the marriage union, we surely shall not forget one way by which each earthly bond is hallowed and sealed and strengthened,—namely, by the blessed Communion of the SAVIOUR'S precious Body and Blood.

Next, think for a few moments of the mystery of CHRIST'S *love* to His Church. How wonderful is that love! JESUS loved the Church more than Himself, more than His own life. "He gave Himself for her." And this not for her beauty, or her goodness, or her graces. Nay, for these she had not, and has not, save so far as He gives them to her. He loved her not for what she was, but for what He would make her. He loved her with a free, self-sacrificing, all-generous love.

Let then the earthly shadow of this great love be a copy—if a faint copy—of the heavenly model. Love with a tender, unselfish, self-denying love. Love not alone that which is earthly and mortal and corruptible in each other, but much more that which is spiritual, immortal, incorruptible. Love with a love no wasting and decay of this poor outward frame can lessen. Love with a love which may still live on where "they neither marry nor are given in marriage, but are as the Angels of GOD in heaven."

"Daily, hourly, while we are in this Church, speaking, or listening, or praying, we are hasting on towards our eternal home. "The fashion of this world passeth away." Love then with a love which shall not pass away: a love of CHRIST, from CHRIST, in CHRIST, to CHRIST. Kindle in one another the love of eternity: meditate together on the things of heaven, the glories of heaven, the joy, the peace, the purity of heaven: do what ye do with the thought of heaven, as "laying up treasure in heaven." So, while ye live here, ye shall "have" already "eternal life:" so shall love here be perfected there, where is the true substance of what we have in shadows here,—the abiding fulness of that transporting love, where GOD shall be All in all, and we shall be like Him who is Love, for we shall, "accepted in CHRIST JESUS,"—"see Him as He is." *Amen.*"*

* From Dr. Pusey's Sermon on the Sacredness of Marriage.

[*The above two short Sermons on Marriage may be obtained as a separate tract, price 1d.*]

Burial of the Dead.

A FORM OF SERVICE WHICH MAY BE USED IN ANY CASE WHERE THE OFFICE FOR THE BURIAL OF THE DEAD IN THE BOOK OF COMMON PRAYER MAY *NOT* BE USED.

The Priest, meeting the Corpse at the entrance of the Churchyard, and going before it towards the Grave, shall say:

It is appointed unto men once to die, but after this the judgment.—Heb. ix. 27.

The days of man are but as grass: for he flourisheth as a flower of the field. For as soon as the wind goeth over it, it is gone; and the place thereof shall know it no more. But the merciful goodness of the Lord endureth for ever and ever upon them that fear Him: and His righteousness upon children's children.—Psalm ciii. 15, 16, 17.

It is the Lord: let Him do what seemeth Him good.—1 Sam. iii. 18.

When they come to the Grave, one or both of the following Psalms shall be said or sung:

Psalm vi.—O Lord, rebuke me not &c.

Psalm cxxx.—Out of the deep &c.

Then shall these sentences be said or sung:

Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour but of Thee, O LORD, who for our sins art justly displeased.

Yet, O LORD GOD most holy, O LORD most mighty, O holy and most merciful SAVIOUR, deliver us not into the bitter pains of eternal death.

Thou knowest, LORD, the secrets of our hearts; shut not Thy merciful ears to our prayers; but spare us, LORD most holy, O GOD most mighty, O holy and merciful SAVIOUR, Thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from Thee.

Then, while the earth shall be cast upon the body by some standing by, the Priest shall say:

Earth to earth, ashes to ashes, dust to dust.

Then shall be said the following Prayers:

Let us pray.

LORD, have mercy upon us.
CHRIST, have mercy upon us.
LORD, have mercy upon us.

Our Father, which art in heaven, &c.

O LORD, deal not with us after our sins.
Answer. *Neither reward us after our iniquities.*
(*And so on, to the end of the Litany.*)

Or, the Minister may, at his discretion, after the Lord's Prayer, say the latter part of the Commination, from the words:

O LORD, save thy servants; (*to the end.*)

FOR THE HALLOWING OF A GRAVE IN UNCONSECRATED GROUND.

When a Burial with the Office of the Church takes place in unconsecrated ground, the following Prayers may, at the discretion of the Minister, be used during the Burial Office.

When they come to the Grave, the Minister shall say:

O God, who hast founded the earth, and fashioned the heavens, and set the stars in the firmament; who art the God of Abraham, Isaac, and Jacob, though they be buried in the cave of the field, for that all live unto Thee; Vouchsafe to bless this grave of Thy servant for the repose of *his* mortal flesh, whose spirit has returned to Thee who gavest it. O God, whose Son Jesus Christ our Lord, having loosed the bonds of death, is risen again for the salvation of all believers; Look upon this burial-place, and keep it in peace, that it may be a sleeping-place for the bodies of Thy servants until the great day; through Jesus Christ our Lord. *Amen.*

O Lord Jesu Christ, Redeemer of Mankind, who in Thy burial didst hallow an earthly sepulchre; We humbly beseech Thee to bless, hallow, and consecrate, this grave, wherein we are about to lay the body of Thy servant, that it may remain here at rest, till, in the day of Thy Second Coming to judge the world, the trumpet shall sound, and the dead shall be raised incorruptible; through Thy mercy, O Blessed Saviour, who livest and reignest, with the Father and the Holy Ghost, one God world without end. *Amen.*

Then shall the Priest say:

The blessing of GOD ALMIGHTY, the FATHER, the SON, and the HOLY GHOST, be upon this grave. *Amen.*

Then shall follow the remainder of the Burial Service, from the words:

"Man that is born of a woman" &c.

AN ALTERNATIVE ORDER FOR THE BURIAL OF BAPTIZED INFANTS AND VERY YOUNG CHILDREN.

N.B.—*This Order may be used "at the request of the relatives, friends, or legal representatives, having the charge of, or being responsible for, the burial of the deceased."*—(See Burial Laws Amendment Act of 1880.)

The Priest and Clerks, meeting the Corpse at the entrance of the Churchyard, and going before it, either into the Church or towards the Grave, shall say, or sing:

I am the resurrection and the life, saith the LORD: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die.—St. John xi. 25, 26.

Blessed are the pure in heart: for they shall see GOD.—St. Matt. v. 8.

JESUS called them unto Him, and said, Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of GOD.—St. Luke xviii. 16.

Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their

Angels do always behold the face of My FATHER which is in heaven.—St. Matt. xviii. 10.

He shall gather the Lambs with His arm, and carry them in His bosom.—Isa. xl. 11.

The LORD gave, and the LORD hath taken away: blessed be the Name of the LORD.—Job i. 21.

After they are come into the Church shall be sung or said one or both of these Psalms following:

PSALM xxiii.—*Dominus regit me.*
PSALM cxiii.—*Laudate, pueri.*

Then shall follow the Lesson, which shall be one of the following:

Rev. xiv. to ver. 6; or 2 Sam. xii. 15–23;
or 1 Cor. xv. 20 to end.

When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing:

Man that is born of woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower: he fleeth as it were a shadow, and never continueth in one stay.—Job xiv. 1, 2.

While the child was yet alive, I fasted and wept, for I said, Who can tell whether GOD will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.—2 Sam. xii. 22, 23.

A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the LORD: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the LORD: and they shall come again from the land of the

enemy. And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.—Jer. xxxi. 15, 16, 17.

Then, while the earth shall be cast upon the body by some standing by, the Priest shall say:

Forasmuch as it hath pleased ALMIGHTY GOD of His great mercy to take unto Himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our LORD JESUS CHRIST: who shall change our vile body, that it may be like unto His glorious body, according to the mighty working, whereby He is able to subdue all things to Himself.

Then shall be said or sung:

Therefore are they before the throne of GOD, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and GOD shall wipe away all tears from their eyes.—Rev. vii. 15.

Then the Priest shall say:

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

OUR FATHER, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be

done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

ALMIGHTY GOD, with whom do live the spirits of them that depart hence in the LORD, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give Thee hearty thanks for that it hath pleased Thee to deliver this our *brother* out of the miseries of this sinful world; beseeching Thee, that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom; that we, with all those that are departed in the true faith of Thy holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory; through JESUS CHRIST our LORD. *Amen.*

O ALMIGHTY GOD, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify Thee by their deaths; Mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify Thy holy Name; through JESUS CHRIST our LORD. *Amen.*

GRANT, O LORD, that as we are baptized into the death of Thy blessed SON our SAVIOUR JESUS CHRIST, so by continual mortifying our corrupt affections we may be buried with Him; and that,

through the grave and gate of death, we may pass to our joyful resurrection; for His merits, who died, and was buried, and rose again for us, Thy SON JESUS CHRIST our LORD. *Amen.*

THE grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all evermore. *Amen.*

"Give rest O Christ to Thy servants
with Thy Saints."

* * *

*Other Parochial Offices will be found in "*PAROCHIAL OFFICE BOOK,*" compiled by the* Rev. H. V. S. ECK (*Mowbray*).

SELECTIONS FROM
HOLY SCRIPTURE

PASSAGES SUITABLE FOR READING
TO THE SICK

BEING A SUPPLEMENT TO

PASTOR IN PAROCHIÂ

BY THE
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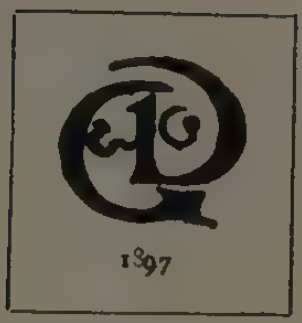
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SELECTIONS

FROM

HOLY SCRIPTURE

Genesis iii. 1–19.

Now the serpent was more subtile than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord

God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And He said, Who told thee that thou wast naked? hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? and the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. Unto the woman He said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Genesis xix. 12–39.

The men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it. And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. And Lot said unto them, Oh, not so, my lord: behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither (is it not a little one?) and my soul shall live. And he said unto him, See, I

have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar. The sun was risen upon the earth when Lot entered into Zoar. Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt. And Abraham gat up early in the morning to the place where he stood before the LORD: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. And it came to pass, when GOD destroyed the cities of the plain, that GOD remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in the which Lot dwelt.

GENESIS xxii. 1–18.

AND it came to pass after these things, that GOD did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the

wood for the burnt offering, and rose up, and went unto the place of which GOD had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father; and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, GOD will provide Himself a lamb for a burnt offering: so they went both of them together. And they came to the place which GOD had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest GOD, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.

And the angel of the Lord called unto Abraham out of heaven the second time, and said, By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice.

Numbers xxi. 4–9.

And they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that He take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

DEUTERONOMY viii. 1–11.

ALL the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers. And thou shalt remember all the way which the LORD thy GOD led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy GOD chasteneth thee. Therefore thou shalt keep the commandments of the LORD thy GOD, to walk in His ways, and to fear Him. For the LORD thy GOD bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the LORD thy GOD for the good land which He hath given thee. Beware that thou forget not the

LORD thy GOD, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day.

DEUTERONOMY XXX. 11–20.

FOR this commandment, which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the LORD thy GOD, to walk in His ways, and to keep His commandments, and His statutes, and His judgments, that thou mayest live and multiply: and the LORD thy GOD shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the LORD thy GOD, and that thou mayest obey His voice, and that thou mayest cleave unto Him: for He

is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

1 SAMUEL xii. 20–25.

SAMUEL said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart; and turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain. For the LORD will not forsake His people for His great Name's sake: because it hath pleased the LORD to make you His people. Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way: only fear the LORD, and serve Him in truth with all your heart: for consider how great things He hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

JOB v. 6–19.

ALTHOUGH affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward. I would seek unto GOD, and unto GOD would I commit my cause: Which doeth great things and unsearchable; marvellous things without number: Who giveth rain upon the earth, and sendeth waters upon the fields: to set up on high those that be low; that those which mourn

may be exalted to safety. He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong. They meet with darkness in the daytime, and grope in the noonday as in the night. But He saveth the poor from the sword, from their mouth, and from the hand of the mighty. So the poor hath hope, and iniquity stoppeth her mouth. Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for He maketh sore, and bindeth up: He woundeth, and His hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

Job xxxiii. 14–30.

For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed: then He openeth the ears of men, and sealeth their instruction, that He may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his

uprightness: then He is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth: he shall pray unto God, and He will be favourable unto him: and He shall see his face with joy: for He will render unto man his righteousness. He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profiteth me not; He will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man. To bring back his soul from the pit, to be enlightened with the light of the living.

Proverbs i. 22–31.

How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they

despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

Proverbs iii. 11–26.

My son, despise not the chastening of the Lord; neither be weary of His correction: for whom the Lord loveth He correcteth; even as a father the son in whom he delighteth. Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. The Lord by wisdom hath founded the earth; by understanding hath He established the heavens. By His knowledge the depths are broken up, and the clouds drop down the dew. My son, let not them depart from thine eyes: keep sound wisdom and discretion: so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken.

Isaiah i. 2–6.

Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against Me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, My people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

Isaiah i. 10–18.

Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto Me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before Me, who hath required this at your hand, to tread My courts? Bring no more vain oblations; incense is an abomination unto Me: the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity,

even the solemn meeting. Your new moons and your appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear them. And when ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let Us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

ISAIAH v. 1–7.

Now will I sing to My wellbeloved a song of My beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt Me and My vineyard. What could have been done more to My vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to My vineyard: I will take away the hedge thereof, and it shall be eaten up; and

break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged: but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah His pleasant plant; and He looked for judgment, but behold oppression; for righteousness, but behold a cry.

ISAIAH xii. 1–6.

AND in that day thou shalt say, O LORD, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, GOD is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the LORD, call upon His name, declare His doings among the people, make mention that His name is exalted. Sing unto the LORD; for He hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

ISAIAH xxvi. 1–9.

IN that day shall this song be sung in the land of Judah; we have a strong city; salvation will GOD appoint for walls and bulwarks. Open ye the gates, that the righteous nation which

keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength: for He bringeth down them that dwell on high; the lofty city, He layeth it low; He layeth it low, even to the ground; He bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy. The way of the just is uprightness: Thou, Most Upright, dost weigh the path of the just. Yea, in the way of Thy judgments, O LORD, have we waited for Thee; the desire of our soul is to Thy name, and to the remembrance of Thee. With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early: for when Thy judgments are in the earth, the inhabitants of the world will learn righteousness.

ISAIAH XXX. 18–21.

THEREFORE will the LORD wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you: for the LORD is a GOD of judgment: blessed are all they that wait for Him. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee. And though the LORD give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word

behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

Isaiah xxxii. 1–4.

Behold, A King shall reign in righteousness, and princes shall rule in judgment. And A Man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

Isaiah xxxviii.

In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live. Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and said, Remember now, O Lord, I beseech Thee, how I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight. And Hezekiah wept sore. Then came the word of the Lord to Isaiah, saying, Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. And I will

deliver thee and this city out of the hand of the king of Assyria: and I will defend this city. And this shall be a sign unto thee from the LORD, that the LORD will do this thing that He hath spoken; Behold, I will bring again the shadow of the degrees, which is gone down in the sun-dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness. I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: He will cut me off with pining sickness: from day even to night wilt Thou make an end of me. I reckoned till morning, that as a lion, so will He break all my bones: from day even to night wilt Thou make an end of me. Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O LORD, I am oppressed; undertake for me. What shall I say? He hath both spoken unto me, and Himself hath done it: I shall go softly all my years in the bitterness of my soul. O LORD, by these things men live, and in all these things is the life of my spirit; so wilt Thou recover me, and make me to live. Behold, for peace I had great bitterness: but Thou hast in love to my soul delivered it from the pit of corruption: for Thou hast cast all my sins behind Thy back. For the grave cannot praise Thee, death cannot celebrate Thee: they that go down

into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day: the father to the children shall make known Thy truth. The LORD was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD. For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover. Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?

ISAIAH xl. 1–11.

COMFORT ye, comfort ye my people, saith your GOD. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our GOD. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our GOD shall stand for ever. O Zion, that bringest good

tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.

Isaiah xli. 17–20.

When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree and the pine, and the box tree together. That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.

Isaiah xlii. 1–8.

Behold My Servant, whom I uphold; Mine Elect, in whom My soul delighteth; I have put My spirit upon Him; He shall bring forth judg-

ment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law. Thus saith GOD the LORD, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein: I the LORD have called Thee in righteousness, and will hold Thine hand, and will keep Thee, and give Thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the LORD: that is My name: and My glory will I not give to another, neither My praise to graven images.

ISAIAH xliv. 21–23.

REMEMBER these, O Jacob and Israel; for thou art My servant: I have formed thee; thou art My servant: O Israel, thou shalt not be forgotten of Me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee. Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified Himself in Israel.

Isaiah lii. 13–liii. 12.

Behold, My Servant shall deal prudently, He shall be exalted and extolled, and be very high. As many were astonied at Thee; His visage was so marred more than any man, and His form more than the sons of men: so shall He sprinkle many nations; the kings shall shut their mouths at Him: for that which had not been told them shall they see; and that which they had not heard shall they consider. Who hath believed our report? and to whom is the arm of the Lord revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land

of the living: for the transgression of My people was He stricken. And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth. Yet it pleased the LORD to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My Righteous Servant justify many; for He shall bear their iniquities. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.

ISAIAH lv. 1–3, 6–13.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Seek ye the LORD while He may be found, call ye upon Him while He is

near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and He will have mercy upon him; and to our GOD, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the LORD. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

ISAIAH lvii. 15–21.

THUS saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth: for the

spirit should fail before Me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid Me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD: and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my GOD, to the wicked.

LAMENTATIONS iii. 17–27.

THOU hast removed my soul far off from peace: I forgat prosperity. And I said, My strength and my hope is perished from the LORD: remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me. This I recall to my mind, therefore have I hope. It is of the LORD'S mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness. The LORD is my portion, saith my soul; therefore will I hope in Him. The LORD is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of the LORD. It is good for a man that he bear the yoke in his youth.

Ezekiel xxxvi. 25–31.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God. I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.

Ezekiel xxxvii. 1–14.

The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And He said unto me, Son of man, can these bones live? And I answered, O Lord God, Thou

knowest. Again He said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the LORD GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am the LORD. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said He unto me, Prophesy unto the wind, prophesy, Son of man, and say to the wind, Thus saith the LORD GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then He said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the LORD GOD: Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

Daniel iii. 16–30.

Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach and Abed-nego: therefore he spake and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonied and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they

have no hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, Who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

Daniel ix. 3–19.

I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the

covenant and mercy to them that love Him, and to them that keep His commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments: neither have we hearkened unto Thy servants the prophets, which spake in Thy name to our kings, our princes, and our fathers, and to all the people of the land. O LORD, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither Thou hast driven them, because of their trespass that they have trespassed against Thee. O LORD, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against Thee. To the LORD our GOD belong mercies and forgiveness, though we have rebelled against Him; neither have we obeyed the voice of the LORD our GOD, to walk in His laws, which He set before us by His servants the prophets. Yea, all Israel have transgressed Thy law, even by departing, that they might not obey Thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of GOD, because we have sinned against Him. And He hath confirmed His words, which He spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our GOD, that we might turn from our iniquities,

and understand Thy truth. Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our GOD is righteous in all His works which He doeth: for we obeyed not His voice. And now, O LORD our GOD, that hast brought Thy people forth out of the land of Egypt with a mighty hand, and hast gotten Thee renown, as at this day; we have sinned, we have done wickedly. O LORD, according to all Thy righteousness, I beseech Thee, let Thine anger and Thy fury be turned away from Thy city of Jerusalem, Thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and Thy people are become a reproach to all that are about us. Now therefore, O our GOD, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the LORD's sake. O my GOD, incline Thine ear, and hear; open Thine eyes, and behold our desolations, and the city which is called by Thy name: for we do not present our supplications before Thee for our righteousness, but for Thy great mercies. O LORD, hear; O LORD, forgive; O LORD, hearken and do; defer not, for Thine own sake, O my GOD: for Thy city and Thy people are called by Thy name.

MICAH vi. 1–8.

HEAR ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with His people, and He will plead with Israel.

O My people, what have I done unto thee? and wherein have I wearied thee? testify against Me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. O My people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD. Wherewith shall I come before the LORD, and bow myself before the high GOD? shall I come before Him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy GOD?

ST. MATTHEW v. 1–12.

SEEING the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth, and taught them, saying, Blessed are the poor in Spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see GOD. Blessed are

the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

St. Matthew vi. 25–34.

Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these

things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

St. Matthew xiv. 22–33.

Straightway Jesus constrained His disciples to get into a ship, and to go before Him unto the other side, while He sent the multitudes away. And when He had sent the multitudes away, He went up into a mountain apart to pray: and when the evening was come, He was there alone. But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; It is I: be not afraid. And Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee on the water. And He said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth His hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped Him, saying, Of a truth, Thou art the Son of God.

St. Matthew xv. 21–28.

Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil. But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us. But He answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped Him, saying, Lord, help me. But He answered and said, It is not meet to take the children's bread, and to cast it to the dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

St. Matthew xvii. 1–9.

After six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with Him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud over-

shadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

St. Matthew xviii. 21–35.

Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell

down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

St. Matthew xxii. 1–14.

Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their

city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

St. Matthew xxv. 1–13.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh: go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them

that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

St. Matthew xxvi. 36–46.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me. And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt. And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done. And He came and found them asleep again: for their eyes were heavy. And He left them, and went away again, and prayed a third time, saying the same words. Then cometh He to His

disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray Me.

St. Matthew xxvii. 26–44.

Then released he Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers. And they stripped Him and put on Him a scarlet robe. And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews! And they spit upon Him, and took the reed, and smote Him on the head. And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear His cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink. And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted My garments among them, and upon My vesture did they cast lots. And sitting down they watched Him there; and set up over His head His accusation written,

THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with Him, one on the right hand, and another on the left. And they that passed by reviled Him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the SON OF GOD, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in GOD; let Him deliver Him now, if He will have Him: for He said, I am the SON OF GOD. The thieves also, which were crucified with Him, cast the same in His teeth.

ST. MATTHEW xxvii. 45-54.

Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour JESUS cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My GOD, My GOD, why hast Thou forsaken Me? Some of them that stood there when they heard that, said, This Man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. The rest said, Let be, let us see whether Elias will come to save Him. JESUS, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and

many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching JESUS, saw the earthquake, and those things that were done, they feared greatly, saying, Truly, This was the SON OF GOD.

ST. MARK ii. 1–12.

AGAIN He entered into Capernaum after some days; and it was noised that He was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and He preached the word unto them. And they come unto Him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto Him for the press, they uncovered the roof where He was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When JESUS saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but GOD only. And immediately when JESUS perceived in His spirit that they so reasoned within themselves, He said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the SON of man hath power on earth to forgive sins, (He saith to the sick of the

palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

St. Mark v. 22–43.

And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw Him, he fell at His feet, and besought Him greatly, saying, My little daughter lieth at the point of death: I pray Thee, come and lay Thy hands on her, that she may be healed; and she shall live. And Jesus went with him; and much people followed Him, and thronged Him. And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched His garment. For she said, If I may touch but His clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in Himself that virtue had gone out of Him, turned Him about in the press, and said, Who touched My clothes? And His disciples said unto Him, Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me? And He looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came

and fell down before Him, and told Him all the truth. And He said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. While He yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? As soon as JESUS heard the word that was spoken, He saith unto the ruler of the synagogue, Be not afraid, only believe. And He suffered no man to follow Him, save Peter, and James, and John the brother of James. And He cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when He was come in, He saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed Him to scorn. But when He had put them all out, He taketh the father and the mother of the damsel, and them that were with Him, and entereth in where the damsel was lying. And He took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. And He charged them straitly that no man should know it; and commanded that something should be given her to eat.

ST. MARK xiii. 32–37.

BUT of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the SON, but the FATHER. Take ye heed, watch and

pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

St. Luke ii. 25–35.

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for Him after the custom of the law, then took he Him up in his arms, and blessed God, and said, Lord, now lettest Thou thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel. And Joseph and His mother marvelled at those things which were spoken of Him. And Simeon blessed them, and said unto Mary His mother, Behold, this Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against: (yea, a sword shall pierce through thy own soul also), that the thoughts of many hearts may be revealed.

St. Luke v. 27–32.

After these things He went forth, and saw a publican, named Levi, sitting at the receipt of custom: and He said unto him, Follow Me. And he left all, rose up, and followed Him. And Levi made Him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. But their scribes and Pharisees murmured against His disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.

St. Luke vii. 36–50.

One of the Pharisees desired Him that He would eat with Him. And He went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment. Now when the Pharisee which had bidden Him saw it, he spake within himself, saying, This man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him: for she is a sinner. And Jesus answering said unto him, Simon, I

have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And He said unto him, Thou hast rightly judged. And He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet: but she hath washed My feet with tears, and wiped them with the hairs of her head. Thou gavest Me no kiss: but this woman since the time I came in hath not ceased to kiss My feet. My head with oil thou didst not anoint: but this woman hath anointed My feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And He said unto her, Thy sins are forgiven. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also? And He said to the woman, Thy faith hath saved thee; go in peace.

St. Luke x. 38–42.

Now it came to pass, as they went, that He entered into a certain village: and a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and

came to Him, and said, LORD, dost Thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And JESUS answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

ST. LUKE xii. 16–31.

HE spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But GOD said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards GOD. And he said unto His disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and GOD feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye

then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then GOD so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will He clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your FATHER knoweth that ye have need of these things. But rather seek ye the kingdom of GOD; and all these things shall be added unto you.

ST. LUKE xii. 32–40.

FEAR not, little flock; for it is your FATHER'S good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come

in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

St. Luke xiii. 6–9.

He spake also this parable: A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down.

St. Luke xiv. 15–24.

And when one of them that sat at meat with Him heard these things, he said unto Him, Blessed is he that shall eat bread in the kingdom of God. Then said He unto him, A certain man made a great supper, and bade many: and sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have

me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

St. Luke xv. 1–10.

Then drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either

what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the Angels of God over one sinner that repenteth.

St. Luke xv. 11–24.

He said, a certain man had two sons; and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion,

and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again: he was lost, and is found. And they began to be merry.

St. Luke xvi. 19–31.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass

from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

St. Luke xvii. 11–19.

It came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee. And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when He saw them, He said, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And He said unto him, Arise, go thy way: thy faith hath made thee whole.

St. Luke xxiii. 33–46.

When they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted His raiment, and cast lots. And the people stood beholding. And the rulers also with them derided Him, saying, He saved others; let Him save Himself, if He be Christ, the chosen of God. And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying, If Thou be the King of the Jews, save Thyself. And a superscription also was written over Him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on Him, saying, If Thou be Christ, save Thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but This Man hath done nothing amiss. And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit: and having said thus, He gave up the ghost.

St. Luke xxiv. 36–47.

As they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He shewed them His hands and feet. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them. And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Then opened He their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

St. John iii. 14–21.

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not

perish, but have eternal life. For GOD so loved the world, that He gave His only begotten SON, that whosoever believeth in Him should not perish, but have everlasting life. For GOD sent not His SON into the world to condemn the world; but that the world through Him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten SON OF GOD. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in GOD.

ST. JOHN V. 1–9.

AFTER this there was a feast of the Jews; and JESUS went up to Jerusalem. Now there is at Jerusalem by the sheep-market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When JESUS saw him lie, and knew that he had been now a long time in that case, He saith unto

him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. JESUS saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath.

ST. JOHN v. 21–29.

As the FATHER raiseth up the dead, and quickeneth them; even so the SON quickeneth whom He will. For the FATHER judgeth no man, but hath committed all judgment unto the SON: that all men should honour the SON, even as they honour the FATHER. He that honoureth not the SON honoureth not the FATHER which hath sent Him. Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the SON OF GOD: and they that hear shall live. For as the FATHER hath life in Himself; so hath He given to the SON to have life in Himself; and hath given Him authority to execute judgment also, because He is the SON of man. Marvel not at this: for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

St. John vi. 47–58.

Verily, verily, I say unto you, He that believeth on Me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this Man give us His flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

St. John x. 1–18.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a

robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake JESUS unto them: but they understood not what things they were which He spake unto them. Then said JESUS unto them again, Verily, verily, I say unto you, I am the Door of the sheep. All that ever came before Me are thieves and robbers: but the sheep did not hear them. I am the Door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the Good Shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the Good Shepherd, and know My sheep, and am known of Mine. As the FATHER knoweth Me, even so know I the FATHER: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice: and there shall be one fold, and one Shepherd. Therefore doth My FATHER love Me because I lay down My life, that I might take it again. No man

taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My FATHER.

ST. JOHN xi. 20–27.

THEN Martha, as soon as she heard that JESUS was coming, went and met Him: but Mary sat still in the house. Then said Martha unto JESUS, LORD, if Thou hadst been here, my brother had not died. But I know, that even now, whatsoever Thou wilt ask of GOD, GOD will give it Thee. JESUS saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. JESUS saith unto her, I am the Resurrection, and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this? She saith unto Him, Yea, LORD: I believe that Thou art the CHRIST, the SON OF GOD, which should come into the world.

ST. JOHN xi. 33–44.

WHEN JESUS therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto Him, LORD, come and see. JESUS wept. Then said the Jews, Behold how He loved him! And some of them said, Could not this Man, which opened the eyes of the blind, have caused that even this man

should not have died? Jesus therefore again groaning in Himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me. And when He thus had spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

St. John xiii. 1–17.

Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him; Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth

water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. Then cometh He to Simon Peter: and Peter saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For He knew who should betray Him; therefore said He, Ye are not all clean. So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you? Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

St. John xiv. 1–6.

Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto Him, LORD, we know not whither Thou goest; and how can we know the way? JESUS saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the FATHER, but by Me.

ST. JOHN XV. 1–10.

I AM the true Vine, and My FATHER is the Husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My FATHER glorified, that ye bear much fruit; so shall ye be My disciples. As the FATHER hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My FATHER's commandments, and abide in His love.

St. John xvii. 9–17.

I PRAY for them: I pray not for the world, but for them which Thou hast given me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to Thee. Holy FATHER, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are. While I was with them in the world, I kept them in Thy name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy word is truth.

St. John xvii. 20–26.

NEITHER pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, FATHER, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that

they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. FATHER, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world. O righteous FATHER, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy Name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them.

ST. JOHN xix. 16–30.

THEN delivered he Him therefore unto them to be crucified. And they took JESUS, and led Him away. And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified Him, and two other with Him, on either side one, and JESUS in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where JESUS was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that He said, I am King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified JESUS, took His garments, and

made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of JESUS His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When JESUS therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, JESUS knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His Mouth. When JESUS therefore had received the vinegar, He said, It is finished: and He bowed His Head, and gave up the Ghost.

ST. JOHN XX. 11–18.

MARY stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the Body of JESUS had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my LORD, and I know not where they have laid

Him. And when she had thus said, she turned herself back, and saw JESUS standing, and knew not that it was JESUS. JESUS saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if Thou have borne Him hence, tell me where Thou hast laid Him, and I will take Him away. JESUS saith unto her, Mary. She turned herself, and saith unto Him, Rabboni; which is to say, Master. JESUS saith unto her, Touch Me not; for I am not yet ascended to My FATHER: but go to My brethren, and say unto them, I ascend unto My FATHER, and your FATHER; and to My GOD, and your GOD. Mary Magdalene came and told the disciples that she had seen the LORD, and that He had spoken these things unto her.

ST. JOHN xxi. 15–19.

So when they had dined, JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, LORD; Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, LORD; Thou knowest that I love Thee. He saith unto him, Feed My sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, LORD, Thou knowest all things; Thou knowest that I love Thee. JESUS saith unto him, Feed My sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither

thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake He signifying by what death he should glorify God. And when He had spoken this, He saith unto him, Follow Me.

Acts ii. 22–36.

Ye men of Israel, hear these words; Jesus of Nazareth, a Man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it. For David speaketh concerning Him, I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption. Thou hast made known to me the ways of life; Thou shalt make me full of joy with Thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before

spake of the resurrection of CHRIST, that His soul was not left in hell, neither His flesh did see corruption. This JESUS hath GOD raised up, whereof we all are witnesses. Therefore being by the right hand of GOD exalted, and having received of the FATHER the promise of the HOLY GHOST, He hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my LORD, Sit Thou on My right hand, until I make Thy foes Thy footstool. Therefore let all the house of Israel know assuredly, that GOD hath made that same JESUS, whom ye have crucified, both LORD and CHRIST.

ACTS iii. 1–10.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: in the Name of JESUS CHRIST of Nazareth, rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising

God. And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

Acts vii. 54–60.

When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Acts xii. 1–11.

Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when

he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto GOD for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the LORD came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the LORD hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

ACTS xiii. 32–41.

WE declare unto you glad tidings, how that the promise which was made unto the fathers, GOD hath fulfilled the same unto us their chil-

dren, in that He hath raised up JESUS again; as it is also written in the second psalm, Thou art My SON, this day have I begotten Thee. And as concerning that He raised Him up from the dead, now no more to return to corruption, He said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer Thine Holy One to see corruption. For David, after he had served his own generation by the will of GOD, fell on sleep, and was laid unto his fathers, and saw corruption: but He, whom GOD raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

ACTS xvi. 19–34.

WHEN her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And

when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto GOD; and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the LORD JESUS CHRIST, and thou shalt be saved, and thy house. And they spake unto him the word of the LORD, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in GOD with all his house.

ACTS XX. 17–38.

FROM Miletus Paul sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from

the first day that I came into Asia, after what manner I have been with you at all seasons, serving the LORD with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward GOD, and faith toward our LORD JESUS CHRIST. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the HOLY GHOST witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the LORD JESUS, to testify the gospel of the grace of GOD. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of GOD, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of GOD. Take heed therefore unto yourselves, and to all the flock, over the which the HOLY GHOST hath made you overseers, to feed the church of GOD, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to

God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive. And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

Romans iii. 20–26.

Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus.

Romans v. 1–11.

Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ: by Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by Whom we have now received the atonement.

Romans vii. 14–25.

For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that

it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of GOD after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank GOD, through JESUS CHRIST our LORD. So then with the mind I myself serve the law of GOD, but with the flesh the law of sin.

ROMANS viii. 1–13.

THERE is therefore now no condemnation to them which are in CHRIST JESUS, who walk not after the flesh, but after the SPIRIT. For the law of the SPIRIT of life in CHRIST JESUS hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, GOD sending His own SON in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the SPIRIT. For they that are after the flesh do mind the things of the flesh; but they that are after the SPIRIT the things of the SPIRIT.

For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against GOD: for it is not subject to the law of GOD, neither indeed can be. So then they that are in the flesh cannot please GOD. But ye are not in the flesh, but in the SPIRIT, if so be that the SPIRIT of GOD dwell in you. Now if any man have not the SPIRIT of CHRIST, he is none of His. And if CHRIST be in you, the body is dead because of sin; but the SPIRIT is life because of righteousness. But if the SPIRIT of Him that raised up JESUS from the dead dwell in you, He that raised up CHRIST from the dead shall also quicken your mortal bodies by His SPIRIT that dwelleth in you. Therefore, brethren, we are debtors not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the SPIRIT do mortify the deeds of the body, ye shall live.

ROMANS viii. 14–18.

FOR as many as are led by the SPIRIT of GOD, they are the sons of GOD. For ye have not received the spirit of bondage again to fear; but ye have received the SPIRIT of adoption, whereby we cry, Abba, FATHER. The SPIRIT itself beareth witness with our spirit, that we are the children of GOD: and if children, then heirs; heirs of GOD, and joint-heirs with CHRIST; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Romans viii. 31–39.

What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter.) Nay, in all these things we are more than conquerors, through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Romans xiii. 8–14.

Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt

love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the LORD JESUS CHRIST, and make not provision for the flesh, to fulfil the lusts thereof.

1 CORINTHIANS i. 18–31.

THE preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of GOD. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not GOD made foolish the wisdom of this world? For after that in the wisdom of GOD the world by wisdom knew not GOD, it pleased GOD by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach CHRIST crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, CHRIST the power of GOD, and the wisdom of GOD. Because the foolishness of GOD is wiser than men; and the weakness of GOD is stronger than men. For ye see your calling, brethren,

how that not many wise men after the flesh, not many mighty, not many noble, are called: but GOD hath chosen the foolish things of the world to confound the wise; and GOD hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath GOD chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence. But of Him are ye in CHRIST JESUS, Who of GOD is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the LORD.

1 CORINTHIANS xi. 23–34.

FOR I have received of the LORD that which also I delivered unto you, That the LORD JESUS, the same night in which He was betrayed, took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My Body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My Blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the LORD'S death till He come. Wherefore whosoever shall eat this bread, and drink this cup of the LORD, unworthily, shall be guilty of the body and blood of the LORD. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and

drinketh damnation to himself, not discerning the LORD's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the LORD, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

1 CORINTHIANS XV.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that CHRIST died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures: and that He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of GOD. But by the grace of GOD I am what I am: and His grace which was bestowed upon me was

not in vain; but I laboured more abundantly than they all: yet not I, but the grace of GOD which was with me. Therefore whether it were I or they, so we preach, and so ye believed. Now if CHRIST be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is CHRIST not risen; and if CHRIST be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of GOD; because we have testified of GOD that He raised up CHRIST: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not CHRIST raised: and if CHRIST be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in CHRIST are perished. If in this life only we have hope in CHRIST, we are of all men most miserable. But now is CHRIST risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in CHRIST shall all be made alive. But every man in his own order: CHRIST the firstfruits; afterward they that are CHRIST'S at His coming. Then cometh the end, when He shall have delivered up the kingdom to GOD, even the FATHER; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be

subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is

raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the LORD from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of GOD; neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to GOD, which giveth us the victory through our LORD JESUS CHRIST. Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the LORD, forasmuch as ye know that your labour is not in vain in the LORD.

2 Corinthians i. 3–11.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver us: ye also helping together by prayer for us, that, for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

2 Corinthians iv. 14–v. 10.

He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abun-

dant grace might, through the thanksgiving of many, redound to the glory of GOD. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know, that, if our earthly house of this tabernacle were dissolved, we have a building of GOD, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now He that hath wrought us for the-selfsame thing is GOD, Who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the LORD: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the LORD. Wherefore we labour, that, whether present or absent, we may be accepted of Him. For we must all appear before the judgment-seat of CHRIST; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

2 Corinthians xii. 7–10.

Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake, for when I am weak, then am I strong.

Ephesians iii. 14–21.

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Ephesians vi. 10–20.

Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

Philippians i. 3–11.

I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being

confident of this very thing, that He which hath begun a good work in you will perform it until the day of JESUS CHRIST: even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For GOD is my record, how greatly I long after you all in the bowels of JESUS CHRIST. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of CHRIST; being filled with the fruits of righteousness, which are by JESUS CHRIST, unto the glory and praise of GOD.

PHILIPPIANS ii. 5–16.

LET this mind be in you, which was also in CHRIST JESUS: Who, being in the form of GOD, thought it not robbery to be equal with GOD: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore GOD also hath highly exalted Him, and given Him a name which is above every name: that at the name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that JESUS CHRIST is LORD, to the glory of GOD the FATHER. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my

absence, work out your own salvation with fear and trembling. For it is GOD which worketh in you both to will and to do of His good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of GOD, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world: holding forth the word of life; that I may rejoice in the day of CHRIST, that I have not run in vain, neither laboured in vain.

PHILIPPIANS iii. 7–14.

WHAT things were gain to me, those I counted loss for CHRIST. Yea doubtless, and I count all things but loss for the excellency of the knowledge of CHRIST JESUS my LORD: for whom I have suffered the loss of all things, and do count them but dung, that I may win CHRIST, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of CHRIST, the righteousness which is of GOD by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of CHRIST JESUS. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of GOD in CHRIST JESUS.

Colossians i. 9–18.

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist. And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the pre-eminence.

1 Thessalonians iv. 13–18.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if

we believe that JESUS died and rose again, even so them also which sleep in JESUS will GOD bring with Him. For this we say unto you by the word of the LORD, that we which are alive and remain unto the coming of the LORD, shall not prevent them which are asleep. For the LORD Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of GOD: and the dead in CHRIST shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the LORD in the air: and so shall we ever be with the LORD. Wherefore comfort one another with these words.

1 THESSALONIANS v. 1–11.

BUT of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the LORD so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation. For GOD hath not appointed us to wrath, but to obtain salvation

by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him. Wherefore comfort yourselves together, and edify one another, even as also ye do.

Hebrews ii. 8–18.

Now we see not yet all things put under Him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man. For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto Thee. And again, I will put My trust in Him. And again, Behold I and the children which God hath given Me. Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make

reconciliation for the sins of the people. For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted.

Hebrews iv. 14–16, with vii. 24–27.

Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. But this Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself.

Hebrews xi. 32–40.

What shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthæ; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong,

waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

Hebrews xii. 1–11.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth,

and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. Now, no chastening for the present seemeth to be joyous but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

St. James v. 7–20.

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any

other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the LORD: and the prayer of faith shall save the sick, and the LORD shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

1 ST. PETER i. 3–9.

BLESSED be the GOD and FATHER of our LORD JESUS CHRIST, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of JESUS CHRIST from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of GOD through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through

manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of JESUS CHRIST: whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.

1 ST. PETER ii. 20–25.

FOR what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with GOD. For even hereunto were ye called: because CHRIST also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously: who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

1 ST. PETER v. 6–11.

HUMBLE yourselves therefore under the mighty hand of GOD, that He may exalt you in due time: casting all your care upon Him; for He careth for you. Be sober, be vigilant; because your

adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the GOD of all grace, who hath called us unto His eternal glory by CHRIST JESUS, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen.

2 ST. PETER iii. 8–14.

BELOVED, be not ignorant of this one thing, that one day is with the LORD as a thousand years, and a thousand years as one day. The LORD is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the LORD will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of GOD, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.

1 St. John iii. 1–8.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

1 St. John iv. 9–21.

In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is per-

fected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit. And we have seen, and do testify, that the FATHER sent the SON to be the SAVIOUR of the world. Whosoever shall confess that JESUS is the SON OF GOD, GOD dwelleth in him, and he in GOD. And we have known and believed the love that GOD hath to us. GOD is love; and he that dwelleth in love dwelleth in GOD, and GOD in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love Him, because He first loved us. If a man say, I love GOD, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love GOD whom he hath not seen? And this commandment have we from Him, That he who loveth GOD love his brother also.

1 ST. JOHN v. 13–21.

THESE things have I written unto you that believe on the name of the SON OF GOD; that ye may know that ye have eternal life, and that ye may believe on the name of the SON OF GOD. And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him. If any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life for them

that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true; and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen.

Revelation iii. 14–22.

And unto the Angel of the church of the Laodiceans write; These things saith the Amen, the Faithful and True Witness, the Beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and

open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My FATHER in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches.

REVELATION vii. 9–17.

AFTER this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the LAMB, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our GOD which sitteth upon the throne, and unto the LAMB. And all the Angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped GOD, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our GOD for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the LAMB. Therefore are they before the throne of GOD, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the LAMB, which

is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and GOD shall wipe away all tears from their eyes.

REVELATION XIX. 5–9.

A VOICE came out of the throne, saying, Praise our GOD, all ye His servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the LORD GOD omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the LAMB is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the LAMB. And he saith unto me, These are the true sayings of GOD.

REVELATION XX. 11–15.

I SAW a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before GOD; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every one

according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

Revelation xxi. 1–7.

I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be My son.

Revelation xxi. 22–27.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God

did lighten it, and the LAMB *is* the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the LAMB'S book of life.

REVELATION xxii. 1–7.

HE shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of GOD and of the LAMB. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of GOD and of the LAMB shall be in it; and His servants shall serve Him: and they shall see His face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the LORD GOD giveth them light: and they shall reign for ever and ever. And he said unto me, These sayings are faithful and true: and the LORD GOD of the holy prophets sent His angel to shew unto His servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

From the Apocrypha.

Wisdom iii. 1–8.

The souls of the righteous are in the Hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction; but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them, and received them as a burnt-offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

Wisdom v. 1–16.

Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they, repenting, and groaning for anguish of spirit, shall say within themselves, This was he whom we had sometimes in derision, and a proverb of reproach. We fools accounted his life madness, and his end to be without

honour. How is he numbered among the children of God, and his lot is among the saints! Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us. We wearied ourselves in the way of wickedness and destruction; yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it. What hath pride profited us? or what good hath riches with our vaunting brought us? All those things are passed away like a shadow, and as a post that hasteth by: and as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves; or, as when a bird hath flown through the air, there is no token of her way to be found: but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found; or, like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through: even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to show; but were consumed in our own wickedness. For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day. But the righteous live for evermore; their reward also is with the Lord, and the care of them is

with the Most High. Therefore shall they receive a glorious kingdom and a beautiful crown from the LORD's Hand: for with His right Hand shall He cover them, and with His Arm shall He protect them.

ECCLESIASTICUS ii.

MY son, if thou come to serve the LORD, prepare thy soul for temptation. Set thy heart aright, and constantly endure, and make not haste in time of trouble. Cleave unto Him, and depart not away, that thou mayest be increased at thy last end. Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate. For gold is tried in the fire, and acceptable men in the furnace of adversity. Believe in Him, and He will help thee; order thy way aright, and trust in Him. Ye that fear the LORD, wait for His mercy; and go not aside, lest ye fall. Ye that fear the LORD, believe Him; and your reward shall not fail. Ye that fear the LORD, hope for good, and for everlasting joy and mercy. Look at the generations of old, and see: did ever any trust in the LORD, and was confounded? or did any abide in His fear, and was forsaken? or whom did He ever despise, that called upon Him? For the LORD is full of compassion and mercy, long-suffering, and very pitiful, and forgiveth sins, and saveth in time of affliction. Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways! Woe unto him that is faint-hearted! for he believeth not: therefore shall he not be defended. Woe unto you that have lost patience! and what will ye do when the LORD shall visit you? They that fear the LORD will not disobey His word; and they

that love Him will keep His ways. They that fear the LORD will seek that which is well-pleasing unto Him; and they that love Him shall be filled with the law. They that fear the LORD will prepare their hearts, and humble their souls in His sight, saying, We will fall into the Hands of the LORD, and not into the hands of men: for as His majesty is, so is His mercy.

ECCLESIASTICUS xiv. 11–20.

My son, according to thy ability do good to thyself, and give the LORD His due offering. Remember that death will not be long in coming, and that the covenant of the grave is not showed unto thee. Do good unto thy friend before thou die, and according to thy ability stretch out thy hand, and give to him. Defraud not thyself of the good day, and let not the part of a good desire overpass thee. Shalt thou not leave thy travails unto another? and thy labours to be divided by lot? Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave. All flesh waxeth old as a garment; for the covenant from the beginning is, Thou shalt die the death. As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end, and another is born. Every work rotteth and consumeth away, and the worker thereof shall go withal. Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.

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Almighty Everlasting God, in whose hand are all Thy servants, & who art of great mercy told; Pour out Thy Spirit upon all with whom our souls have been knit together whether they be yet among us or have passed from hence; & if we see each other here on earth face to face no more, may we be gathered together with all Thy Saints before the throne of Thy Glory, & have that communion which shall know no end; through Thy Son Jesus Christ our Lord. Amen

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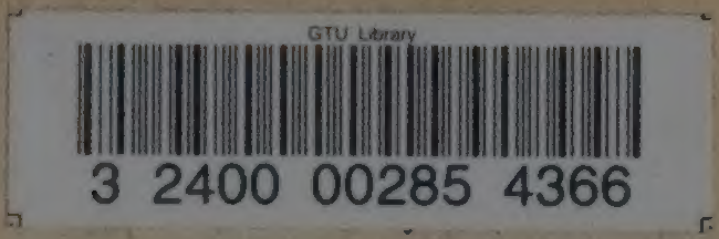

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